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S.H. 1890

THE
THEORY OF PROPHECY:

AS IT RESPECTS MORE PARTICULARLY
CIVIL ESTABLISHMENTS OF CHRISTIANITY,
THE NICENE HERESY OF ANTICHRIST,
AND THE
DOCTRINE OF THE MILLENNIUM.

BY ALFRED ADDIS, B.A.
OF TRINITY COLLEGE, CAMBRIDGE.

Come hither—I will tell thee the mystery of the woman, and of the beast that carrieth her. Rev. xvii. 7.

He is Antichrist that denieth the Father and the Son. 1 John, ii. 22.

My witnesses shall prophesy in sackcloth—and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. Rev. xi. 3, 5.

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This Book was originally published under another title. The important additions and corrections made in it are sufficient to authorise its assumption of a new one. The whole of the *Prolegomena*, which serves to connect the otherwise disorganised parts of the work, is new, as also the *Appendix to Antichrist*. The leading feature of the former work being the Author's important discovery of the name of Antichrist, an equally prominent feature distinguishes this,—the elucidation of the great Antichristian heresy.

The Author defends the doctrine of a *personal* Advent of Christ to usher in the Millennium against the inconsistencies of the exclusive spiritualists of the day. Mr. Orme, he laments to say, his chief opponent, and irrecoverably wedded to the opposite and most pernicious opinion, a *spiritual* advent, which he was continually advocating in the pulpit, died during the publication of this work. The gauntlet, therefore, remains for his coadjutors, Mr. Morison and Mr. Jones.

The Author defends the spirituality of Christ's kingdom against the state-churchmen, Mr. Faber, Dr. Whitley, and Mr. Irving. His correspondence with the first gentleman on the subject of the Name of the Beast and the

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Heresy of Antichrist, is published in the *Prolegomena* and *Appendix to Antichrist*. Dr. Wordsworth will find an answer to his Essay for 1829 in the *Postscript*.

The Author laments the following important errata :

For “ the good symbolised by the nations”, read “ the good symbolised by the *martyrs*”, p. xlv. line 19.

For “ right”, read “ rite”, p. 128, line 3.

For “ it is not at all surprising that the prophets should couch”, read “ it would not be at all surprising for the prophets to couch”, p. 205, line 5 from bottom.

For “ popish” read “ Turkish”, p. 423, line 30.

London,
June, 1830.

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PROLEGOMENA.

CHAPTER I.

ON THE LANGUAGE OF PROPHECY.

1 *On the Literal Language.*

THE language of prophecy consists of symbols and metaphors, the basis of which is literal speech; in which, after a certain analogy or harmony, things, persons, and operations in the natural or supernatural world are made to adumbrate promiscuously, persons, things, and operations in the civil and religious world. It is equally a mistake to suppose that the language of prophecy is all metaphor or all symbol, as it is to suppose that it is all literal. Symbols could not be appropriately conveyed without metaphor, nor could symbols and metaphors be strung together without some plain language to connect them. As therefore simple diction must be the natural vehicle of prophecy, and symbols and metaphors but deviations from it, used by God for the purpose of a temporary concealment, the general rule is, *Never to call in the aid of a symbolical or metaphorical explanation where a literal one will do, unless the harmony of the symbols or metaphors should be thereby infringed.* Thus, according to the general consent of commentators *Rev. ix. 4*, a verse in the midst of metaphor and symbol is literal. *And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree.* *Grass* and *Tree* in other parts of the prophecy are symbols standing for the people, and their leaders; but here they stand for their usual signification. *Hurt* also is here literal, though in the same chapter used metaphorically, *ix. 10.*

But though the language of prophecy be sometimes literal, the Action, which is expressed by that language, may be symbolical. Thus when it is said (*Rev. vi. 15*) that *The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, &c.* though each of those words be literal, and the symbols generally used for those words be discarded, yet the action thereby expressed is symbolical. The action of the kings and the great men, &c. hiding themselves from the Lamb, or Jesus Christ, which St. John saw in vision, is symbolical of the reverence which the religion of Jesus would receive from all the great men of the world, when Paganism should be abolished, as will be hereafter seen.

It is therefore by no means necessary to see a symbol in every word as some have seen. These persons for instance, because they do not think that the action of one crying *A measure of wheat for a denarius, and three measures of barley for a denarius; and see thou hurt not the oil and wine*, denoting great scarcity of provisions, is symbolical enough; turn *wheat*, and *barley*, and *oil* and *wine* into symbols, in order to make them denote a scarcity of something else. *Rev. vi. 6.* And in the same manner do they treat the other *seals*, not regarding the mixed nature of the prophetic language.

2. On the Metaphorical Language.

Of the metaphorical language of prophecy the most worthy of note is that figure of speech by which a person is put for a thing, a member for a body, and a link for a series. Thus, according to Daniel, (*vii. 17. 23*), a king is put for the *sovereignty* of a king, for a monarchy or kingdom. Two persons called witnesses (*Rev. xi. 3, 5*) stand for two *candlesticks* or churches, 4. And from the prophecy of the kings of the North and South (*Dan. xi. 7, 19, 20*) we learn that a king means a series of kings of the same kingdom. From whence it is evident that if a king signify the sovereignty of a king, an *angel* or minister may signify a ministration or dispensation. And again, if one member be put for a body, as a witness for a church, an *angel* or minister may be put for a ministry. And again, if a king be put for a succession of kings, an *angel* or minister may

be put for a succession of ministers. And in the same way might *Abaddon*, or general, be used for a generalship, or body of generals, or succession of generals, according as the sense requires; or a *fallen angel* for an apostacy, an apostate, or series or set of apostates; or a *seed* of a church, xii. 5. for Christianity, a Christian, or a body of Christians. In the same manner, again, may a Beast signify the kingship, the kingdom, or the series or dynasty of kings. The connexion will always determine which of the three senses is meant. In that important enigma of the name of the Beast we are told expressly, that it is not of the thing, nor of the body, but of the *man*. *Rev.* xiii. 18. It is from the same sort of figure as above mentioned that a *day* in prophecy is put for the whole series of days of the same government of the sun, i. e. of the same year. Other metaphors there are in prophecy which are common to all language. But as the same word which stands in one place for a symbol does not stand for a symbol in another, so need not what is a metaphor in one place be a metaphor in another. Thus while to *kill* is a metaphor signifying to inflict a political death, or subjugate, or deprive of a national existence at *Rev.* ix. 5, 13, 18, 20, it is used literally at vi. 8. And in the same manner while the Resurrection at *Rev.* xi. 11. may be figurative, the Resurrection at xx. 5, 6. may be literal. The connexion will decide.

3. *On the Symbolical Language.*

The symbols are not to be explained arbitrarily according to every one's fancy, but according to a key furnished by the prophecy itself.

1st. Let us deduce a set of symbols from the prophetic key to **WATERS**. *The WATERS which thou sawest, where the whore sitteth, are PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES.* *Rev.* xvii. 15. From this we conclude that the collection of waters, called the *sea*, will be that empire composed of the "peoples, and multitudes, and nations, and tongues," over which the Whore, that great city, situated upon seven mountains (*xvii.* 18, 9). **ROME**, reigneth. The *sea of glass*, like unto crystal, or mingled with fire, by analogy will represent "the kingdom which cannot be moved," (*Heb.* xii. 28) the holy kingdom of the saints. A river,

as a less collection, or single stream of water, will represent a single people, or nation, or kingdom. A *fountain*, a stream in its beginnings, a small state or republic. *Ships*, as sailing in the *rivers* or kingdoms, will represent cities. The *fishes* or *creatures* swimming in the *sea* or *river* will denote the individuals which compose the empire or kingdom. A *flood*, as a *river* overflowing its banks, will represent one hostile kingdom as invading another. If all what the *whore* or city Rome sits upon be *waters* or *sea*, she herself must be *earth*, i. e. the symbol of *earth* will represent Rome. And again, as in that state the *earth* becomes an *island*, an *island* will symbolize a city, similar to that of Rome. Or otherwise, as an *island* is situated upon a *sea* or *river*, i. e. upon an empire or a kingdom, it will represent any city in the empire or kingdom. And if *earth* again signify a city, an *earthquake* will denote a civil or political revolution. Again, if the *whore* sit upon *waters*, which represent “peoples, and multitudes, and nations, and tongues,” and also is represented as sitting upon *mountains*, *mountains* may symbolize “peoples, and multitudes, and nations, and tongues;” and thus a single *mountain* a single people, or multitude, or nation, or tongue. And again, as *grass* grows upon the *mountains* or nations, together with *trees*, *grass* will signify the people of these nations, while *trees* will be their kings or leaders. And again, as *earth* signifies Rome, and *grass of the earth* the people of Rome, a *harvest of the earth* will signify the excision of the people of Rome. And again, as a *vine* is a *tree*, and a *tree* a leader, the *vine of the earth* will be the leaders of Rome, whether priests or kings, and the *vintage of the earth* the stripping of Rome of those leaders. And again, as *horses* graze and range upon the *grass* or people, a *horse* will symbolize whatever feeds upon or prevails among the people, its character being denoted by its colour. If a *white horse*, it will represent the prevalence of something peaceful, pure, or joyful which affects the people; if a *red horse*, the prevalence of something fiery or bloody which desolates the people; if a *black horse*, the prevalence of something which affects the people with care; if a *pale horse*, the prevalence of something pestiferous which consumes the people. *Locusts*, again, as devouring the *grass* and the foliage of the *trees* till nothing but the boughs, stems, or roots, remain for the means of growing again, will represent roving marauding armies

which strip the people and their leaders of every thing they possess, but their political existence; and if they commit these ravages on their retreat, it will be denoted by their having *stings in their tails*. Again, as the *whore* sits upon *waters*, which are represented as “peoples, and multitudes, and nations, and tongues,” and as she is also described as sitting upon a *beast*, the *beast* must represent “peoples, and multitudes, and nations, and tongues.” And again, as the *beast* is represented as rising up from the *sea* (xiii. 1), which is “peoples, and multitudes, and nations, and tongues,” and again, as ascending from the *abyss* (xvii. 8; xi. 7) the *abyss* must symbolize “multitudes, and nations, and peoples, and tongues.” Again, if a *beast* represent “peoples, and multitudes, and nations, and tongues” its *heads* will represent their sovereignties or governments, its *horns* their kings or potentates. Rev. xvii. 10, 12. If it be like a *lion*, it will be lofty, big, and impious: if a *leopard*, rapacious and rapid in victory; if a *bear*, cruel; if composed of all these animals, it will partake of all those qualities. The *dragon* or *devil*, again, as having the same *heads* and *horns* as the *beast*, must be the same “peoples, and multitudes, and nations, and tongues,” over which the *heads* and *horns* rule; and *casting the dragon into the abyss* will mean levelling its *heads* and *horns* with the mass out of which they arose, when Christ comes to put the saints in possession of the kingdom. For as a *beast* may be put for the *head* of a *beast*, so may the *dragon* or *devil* be put for *heads* and *horns* of the *dragon* or *devil*. Thus *the beast* and *his kingdom* are different at Rev. xvi. 10, *beast* being there not the kingdom but the *head* of the kingdom. Again, as the *abyss* is “the peoples, and multitudes, and nations, and tongues,” over which the *whore* reigneth, the *pit of the abyss* will be the rest of the world which contains or encompasses those “peoples, and multitudes, and nations, and tongues,” so that if the *abyss* be the Roman empire, the *pit of the abyss* will be the nations which surround or hold it in. To *open the pit* will be to let those nations loose. A Lamb, again, as a tame animal, will symbolize our Lord, or a spiritual dominion, and as our Lord has all power, his *seven horns* (Rev. v. 6) will denote all power, and *seven* will denote all. So much order of symbol have we struck out from that symbolic chaos of WATERS; but he who imagines that wherever those words occur in the prophecy they

are always symbols will be egregiously mistaken. We must resort to symbols and metaphor only when literalism will not do. For *sea, fountains of waters* at xiv. 7; *earth*, at xiv. 6; x. 6; xvi. 1; *mountains*, at vi. 16; *grass, tree*, at ix. 4; *horses*, at xix. 18; *beasts*, at vi. 8. are plainly no symbols but literal words.

2ndly. Let us deduce a set of symbols from the prophetic key to STAR. *The seven stars are the ANGELS of the seven churches.* Rev. i. 20. And an *angel*, it is evident from Rev. ii., denotes a minister or the ministry of the church. A *star*, therefore, denoting a minister, the *sun* will denote the High Priest, Christ; the *moon*, as receiving her light from the *sun*, the church; the *heaven*, in which those luminaries shed their light, the dominion or territory of the church. *The casting down of the stars of heaven to the earth* will denote the dethroning the ministry from their office. A *woman*, as denoting the great city ROME (Rev. xvii. 18), if *clothed with the sun*, will denote its admission into the covenant of our Lord; if *crowned with twelve stars*, will denote its receiving its title to God's promises from the twelve apostles; if with the *moon under her feet*, will denote her being built on the foundation of the church of Christ, and she will thus be called *the holy city*. Rev. xi. 2. If the *city* denote all those who were made citizens of Rome, who, according to the edict of Caracalla, consisted of all of the Western Roman Empire, then *the holy city* will be the same as the *heaven*, or dominion of the church of Christ in the Western Empire, so long as the same *sun* shines in it; and the *moon*, or church of Christ itself, must be the same as the *worshippers* in the *holy city*. Rev. xi. 1. 4. If these *worshippers* compose the *golden altar* with the *two candlesticks*, which, according to Rev. i. 20, must be two churches, then the *golden altar* with the *two candlesticks* will be the same as the *moon*, or the church in the *holy city*, or *heaven* divided into two churches. If the *temple of God* be distinct from the *altar* or church on earth, according to xi. 1, and as God dwells in the literal heaven, then the *temple of God* will denote the church in heaven. If the *holy city* produce any *seed* which is *caught up to God and his throne* (xii. 5), this *holy seed* must be they who having been *sealed* on earth as *worshippers* afterwards become *worshippers* in the *temple of God* (vii. 15), or in the literal heaven. Again if there be any *remnant of her seed*, the first *seed* must be

the *first fruits*. And if the *first fruits* be the *hundred and forty-four thousand*, who, being the first *sealed* on earth, must be the first arrived to where the Lamb dwells, viz. the literal heaven, called *Mount Zion*, then the *great multitude* (vii. 9) who are described as first arrived there must be these *hundred and forty four thousand*; and “an hundred and forty-four thousand of all the tribes of the children of Israel” must mean “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,” of the *holy city*, and the names of the tribes must mean the names of the twelve apostles, with whom the *holy city* is crowned. vii. 4. 9. Again, if the first *seed* be “the souls under the altar of those who were slain for the word of God,” then the *remnant of the seed* of the *holy city* will be “their fellow-servants and their brethren that should be killed, as they were” (vi. 11), “which keep the commandments of God, and have the testimony of Jesus Christ.” xii. 17. And these are declared to be those who do not worship the beast and his image, nor receive his mark in their forehead or in their hand. xiv. 12. The *remnant of the seed* of the *holy city* will be therefore they “who have gotten the victory over the beast, and over his image, and over the number of his name.” xv. 2. Again, if the worshippers who arrive in the *temple of God*, or the literal heaven, compose the *bride*, and the *bride be READY*, when “the souls of them who were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands,” have arrived in heaven, then these souls will compose the *bride* (Rev. xix. 7; xx. 4); and if the souls of them who were beheaded for the witness of Jesus, and for the word of God, compose the *seed* of the *holy city*, those who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, must compose the *remnant of the seed*. Again, if the *temple of God* be the literal heaven, then *to measure the temple of God* will be to measure the worshippers in heaven; and if the *golden altar* where the *candlesticks* were situated, according to the mode of the Jewish sanctuary, be the church of Christ on earth, *to measure the altar* will be to measure the worshippers on earth. But if the *temple* include the *golden altar*, according to xi. 2, as must have been the case, since the

altar was measured, which all what was *without the temple* was not to be, then the case of the Christian is the same as that of the Jewish temple, which had one part of it called specifically the temple, while the name in general included that part and the rest. In the Jewish temple the sanctuary, containing the golden altar and the holy of holies, composed what was called the temple specifically, or the inner temple; and the outer courts in one of which was the brazen altar of burnt offerings, composed the rest of the temple, or outer temple. But as in the Christian temple there is no altar of burnt offerings, the *outer court* is the same with *the holy city* (xi. 2); the holy of holies, in which Christ dwells (Heb. ix. 12), answers to the specific temple of the Jewish edifice; and the sanctuary, in which is the *golden altar*, upon which are situated the *candlesticks*, answers to the rest of the temple called the outer temple. The *temple of God*, or inner temple, will therefore be the church in heaven in the Christian edifice; and the *golden altar*, or outer temple, will be the church on earth. The *temple of GOD*, or *the temple in HEAVEN* may be a name applied to the church in heaven in particular, while the *temple* may apply indifferently to the church in heaven or the church on earth. xi. 1, 2; xiv. 15. 17. Thus, in the *temple of God*, the ark of the testament is seen (xi. 19), which then *must* be the literal heaven, as the holy of holies contained the ark of the testament, called also the *temple of the tabernacle of the testimony* (xv. 5); and the *ark of the testament* will then be Christ, who is the Mediator, or keeper of the New Testament (Heb. ix. 15); and the *book* which he holds will be that New Testament. The *opening of the temple of GOD*, and *the smoke of his glory filling the TEMPLE* (xv. 5. 8.), will denote some new light emitted from God on the church on earth. And if *seven angels* are represented as coming out from the *temple of God*, and one of them is declared to be (xxi. 9; xxii. 9) “a fellow-servant” of St. John, and “of those who keep the sayings of the prophecy,” they will represent ministers raised up by God, and sent upon the earth; and as one minister may represent a ministry, according to prophecy (see p. vi), then *seven successive angels* will represent seven successive ministries. And as *two witnesses* are represented as *standing before God*, and *seven angels* as *standing before God*, and as the effect of the *prophesying* of the *witnesses* is the same with

that of the *sounding* of the *angels*, viz. that they “turn waters into blood,” and “smite the earth with all plagues as often as they will” (viii. 7, 8, 9, 10, 11, 13; ix. 3), and, as the *prophesying* is simultaneous with the *trumpeting*, then the *two witnesses* may be the same as the *seven angels*. And as the *witnesses* are two churches, then the *seven angels* may be the seven successive ministries who are the *mouth* of these churches, and the *fire* of their *mouth* will be their doctrines and the *fire of the altar*. An *angel* coming out from the *temple of GOD* will enter the *altar* or church on earth to minister there. An *angel* coming out from the *altar* will proceed into the *city*, to minister in things which do not exactly regard the *altar*. xiv. 18. Again, if a *star* or *angel* represent a minister of a Christian church, by analogy it will represent a minister of any other religion, whether he be wholly sacerdotal or not. Thus a *star* may be a king or khalif as temporal head of a religion. The *sun* will be an imperial high-priest. The *moon*, the religious world, subject to its head. The *heaven*, the dominion of the imperial pontiff and his satellites, in which their influence extends. An *eclipse* in any of the luminaries will signify some partial and temporary deficiency in their influence in their *heaven*; and the *passing away of the heaven* itself will denote the passing away of the dominion of the head of a religion. A *star falling from heaven*, again, will denote the apostacy of a minister from the dominion of the head of a religion. The *ascending of any ministers or churches to heaven* after they had been cast down, will mean their regaining the dominion which they had lost. xi. 12. The *opening of heaven*, again, will denote the extension of the dominion of a religion. The *air*, upon which the *heaven* is based, will denote the world at large upon which a religious dominion is established; and *hail*, as belonging to the colder regions of the *air*, will denote the more northerly nations of the world, who, making an irruption on the more southerly, are said to *fall out of heaven* when they descend from the dominion of the same religion. *Wind*, again, as being a portion of the *air* in a state of motion or fermentation, will denote a hostile irruption of one part of the world upon another, and *the four winds being let loose*, a commotion in all quarters of the world. A *cloud*, again, as floating upon the *air* or world, will denote a multitude, or people, or nation, or tongue; and *thunders and lightnings*, as proceeding from

a commotion or disruption of the *clouds* will denote the wars or fracas among contending multitudes. To *ascend to heaven in a cloud*, after having been cast down, will mean to regain a former dominion, with the increase of a great multitude; and *rain from heaven* will denote the extension of a dominion. Again, if there be a *sun*, and *stars*, and *heaven*, of one religion, and a *sun*, and *stars*, and *heaven*, of another religion, then if the *woman*, or *city*, after leaving the *heaven* clothed with the light of one *sun*, *fly into the wilderness*, it becomes bereft of the light, and ceases to be the *heaven* of that *sun*; and if it become the *heaven* of another *sun*, it is then denominated a *whore*. And if this *heaven* be a *beast's* or empire's, its *sun* will be the *head* or emperor, and its *stars*, its *horns*, or kings; and if the apostate *city* be the *whore* of the emperor, its daughters or cities like it, will be the *harlots* of the kings. From this it is plain, that when one *heaven* becomes *shut* (xi. 6) another becomes *open*; and when this again becomes *shut* the other becomes *open*. xix. 11. Thus the *heaven* of our Lord may be open till the *holy city* becomes a *whore*, when the *heaven* is shut up with the *two candlesticks* in *sackcloth*, and the *beast's heaven* becomes *open*; and this, again, may become *shut* when the *candlesticks* cease to *prophecy in sackcloth*, and the other becomes *open*. xix. 11. If the *heaven* of one *sun* be a spiritual dominion, and the *heaven* of the other *sun* be a temporal dominion, then if a *city* apostatise from a spiritual to a temporal dominion, the *whoredom* or *harlotry* consists in that apostacy. But we cannot always abstractedly fix the precise import of a symbol: it will very often be modified by the connexion in which it stands. The same observation with which we closed our deduction of the first set of symbols may be extended to the second, viz. that the words considered symbols in this set do not always occur as symbols, as is evident in the use of the word *heaven* iii. 12; x. 6; xx. 9; xxi. 10; x. 4, 8; xiv. 2, 13; xviii. 4, and elsewhere.

Other symbols there are which are not peculiar to prophecy, but common to all language. To these prophecy furnishes no key.

CHAPTER II.

THE DESIGN, USE, SCHEME, AND STRUCTURE, OF
PROPHECY.

As in the Epistles, we learn some things more completely which are scarcely to be found in the Gospels, so in St. John's Revelation we learn some things which are scarcely to be found in the Gospels and Epistles. If the Gospels and Epistles concern more particularly the formation of a man's private character, the Revelation is taken up with instructions for the formation of a man's public one. If the Gospels and Epistles are to correct the vices of individuals, the Revelation is to correct the vices of public bodies and systems. He who wishes, therefore to be a perfect man, thoroughly finished unto all good works, must not study a portion of Scripture, but "all Scripture which is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." If man is born for society, he reforms his private character that he may have a good public one. In reading the Gospels and Epistles, therefore, for the *means*, let him not forget to study the Revelation for the *end*. Charity or universal benevolence is a public principle, and charity, is the end of the commandment, but charity without its first-born, civil and religious liberty, cannot exist.

St. John sets out with declaring, that Christ "hath made us kings and priests unto God and his Father." Rev. i. 6. And this is the subject of the prophecy, that, as kings *ourselves*, we are to have no other kings in our spiritual kingdom; and, as priests *ourselves*, we are to have no other priests. To worship a civil and ecclesiastical rabbi, is to give up the kingdom which we have received, and to have our names erased from the book of life. xiii. 8; xiv. 9—11. Not to worship a civil or ecclesiastical rabbi, is to "keep the commandments of God and the faith of Jesus." xiv. 12. Prophecy condemns two parties; the state for making itself a church; the church for making itself a state. The *state* makes itself a *church* when it has "full power, from time to time, to visit, reform, correct, amend, all errors, heresies, and enormities," in the church "whatsoever they be; which by any power or spiritual

authority or jurisdiction, etc. if actually may be, reformed, altered, corrected, or amended." xii. 7. 9. The church makes itself a state, when "it exercises all the power" of the state "before it." xii. 12. The former is the case when a person or persons essentially civil enjoy an ecclesiastical power, as in churches subservient to the state; the latter is the case when a person or persons essentially ecclesiastical enjoy also a civil power, as the Pope and German prince-bishops. The kingdom of Christ, which is a spiritual one, must not use a civil power itself, nor suffer one to be used in it. If it render to Caesar the things which are Caesar's, it must also render to God the things which are God's. If the saints are to rule the world in an ecclesiastical capacity, they must not themselves use a civil one, which belongs to Caesar, as the papists do (Rom. xiii. 4, 5; Rev. xi. 5); nor must they, on the other hand, suffer Caesar to reform, correct, or amend, all errors, heresies, and enormities, in the church, which is a vengeance which belongs to God (Rev. vi. 10; Rom. xii. 19; Heb. x. 30), as a national church does. The saints are to "take the kingdom and possess the kingdom for ever and ever," not by means of a civil power from without or within (Rev. xi. 5), but by making all civil power useless.

Prophecy shows us through what variety of untold circumstances we are to pass to this happy issue. It declares to us by what methods and on what conditions God will bring about this blessed period. Christ being discovered in heaven in possession of the new dispensation, and the object of it being briefly stated that it has "made us unto our God kings and priests, and we shall reign on the earth," the process intended to bring about this object immediately begins (v. 7—10). Christianity starts forth as a rider on a white horse (vi. 2), and three successive judgments follow after it to make it effectual (4—8). The fifth period discovers the first-fruits of its labour (9, 10). The pagan religion falls on the sixth (12—17). And the Christian religion becomes the religion of the empire on the seventh (viii. 1). But with the transmission of the first fruits of the intercourse of our Lord with the Roman empire, to heaven (xii. 5; vii. 9—17; xiv. 1—5), after the unsuccessful attempt of the pagan cause to ruin Christianity in its birth by the Diocletian persecution (xii. 4), the "kingdom of our God" has no sooner come than it is gone (10. 6. 14). The secularization of the spiritual empire takes

place by its speedy association with the civil power, which soon relinquishes its part of nursing-father, or impartial tolerator and patron for the unnatural office of husband; and having removed its confidence from the only Head to take up the sword for its promotion, it is doomed if not to perish by the sword at any rate to suffer from it (xiii. 10). The Goths, the Huns, the Arian Ostrogoths and Visigoths, successively inundate the apostatising kingdom; the third part of the spiritual empire becomes the property of an Arian chieftain (viii. 7—12); and had not the barbarians finally adopted the Catholic religion, the whole of it would have been entirely “carried away by them.” (xii. 15, 16). These judgments do not impede but accelerate the apostacy. The Barbarians have only removed the obstacle to the manifestation of the lawless one; and on the destruction of the Ostrogothic kingdom by the generals of Justinian, A. D. 553, the pope remains sole dictator to the spiritual empire of the West. The kingdom of Christ admits an ecclesiastical rabbi by the arms of a civil one, and the emperor of the Romans and the Gothic decemvirate of kings unite with his holiness to destroy those who will not be their slaves (xiii. 7. 12; xvii. 12. 13. 17). The first *woe* of the Saracens, sent upon the worshippers of the civil and ecclesiastical usurpers to reclaim them from their bondage, announces that the apostacy or *harlotry* has commenced (ix. 1—12). This not effecting the desired reformation, but another usurper, the German emperor of the Romans, created by his holiness (xiii. 15—17), being added to the former ones, another *woe* of the Turks destroys the political existence of the third part of the apostates. (ix. 14—19.) But the effects of the slavery to illegitimate authority cannot be immediately effaced. The rest of the men do not repent of their idolatry, demonolatry, murders of the saints, fornication, and frauds, the consequence of their obedience to another dominion than that of Christ. (ix. 20, 21). The gospel must be preached over again to the world (x. 8—11), Our Lord, therefore, ever mindful of his covenant with his church, opportunely visits the empire by the Reformation, and awakes, by the outcries of the reformers, his kingdom to its situation. (x. 1—4). But God had not been left entirely without a witness. With the desertion of our Lord by the church for whoredom with the civil power, there was still some few who clung to his allegiance. These had ever since been, though obscurely, attesting his

truth (xi. 1—4). Breaking therefore now from their retreat (xv. 5—8; xiv. 6, 7), as though raised up by Him, they become authors of a revolution in the church (xiv. 8—13), the woeful as well as sweet effects of which have been felt to the present day, and will be felt through all ages. (xvi. 1; x. 10). The wars of the Reformation (xvi. 2), the four general wars succeeding them (xvi. 3), the continental revolutions succeeding the American war (xvi. 4—7), the era of Buonaparte and his fall (xvi. 8—11), and other events still to come, may all be said, to owe their origin entirely to the impulse which was given to the world by the doctrines of the reformers. These effects, together with the witnesses, are therefore sent to produce the desired repentance of the rest of the men. But the witnesses, after the fifth plague has not produced its intentions (xvi. 11), instead of converting seem only to have irritated them. A war with the power whose authority they controvert is the consequence of their protests (xi. 7—10; xvi. 13—16; xvii. 14); and they are suppressed for three years and a half. (xi. 9). With their sudden reinstatement in their rights, the rest of the men repent (xi. 13); the second woe of the Turks passes away (xi. 14; xvi. 12); and the last woe is sent upon the men, by which all Antichristian power is put an end to. (xi. 19; xiv. 17—20; xvi. 17—21; xvii. 16; xix. 19—21). With the last firm but passive resistance to illegitimate interference of the civil power in the affairs of the church at the battle of Armagoddon, it seems that that kingdom of liberty is for ever realised which the freemen of Christ, of the first three centuries, lost in the moment they produced it. As by sufferings the Christians overthrew the Pagan religion, so by sufferings must the Christians overthrow the Antichristian religion; and when the civil power withdraws its protection from the false church, as we are assured it will do (xvii. 16), the false religion falls immediately. Christianity at last starts forth with its pristine purity, and with an impulse which nothing can resist (xix. 11—16), produced by the increase of knowledge, which the witnesses, in concurrence with the revolutions in society since the Reformation, have effected (xvi. 1); and the necessary consequence is, that the kingdoms of this world become the kingdom of our Lord and his Christ, and that he shall reign for ever and ever (xi. 16). An inoffensive attempt, indeed, is made by a northern power to enslave the churches of Christ again,

after they have been “brought back from the sword” of the emperors and their Gothic decemvirate of kings, and they “all dwell safely without walls” of national establishments “and bars and gates” of corporation and test acts (Rev. xi. 19; xvi. 21; Ezek. xxxviii, xxxix); but the speedy “revelation of our Lord from heaven in flaming fire to take vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ,” puts a final stop to any recurrence of the like proceedings. “I will plead against him,” says our Lord, “with pestilence, and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstones.” (Ezek. xxxviii. 22; 2 Thess. i. 8). The saint’s patience had now been tried long enough; the short season which they had to rest till their blood was avenged is now expired. (vi. 10, 11; xix. 2). The time is come for the dead to be judged, and the saints to be rewarded (xi. 18.). The church in heaven, which had been waiting only till its corps was completed (vi. 11) by the victors over Antichrist (xv. 2; xx. 4), are now ready to meet their Lord at the wedding by their resurrection. (xix. 7, 8, 9; xx. 4; xxi. 2, 9, 10). The judgment takes place. (xi. 18; xx. 11—15.) Our Lord descends with his revived and caught up church (xxi. 2, 9, 10; xx. 4, 6; Thess. iv. 16, 17) to reign with it a thousand years prior to the resurrection of the rest of the dead, the wicked. These then rise, Gog and Magog for number (xx. 5, 8), and being surprised after a little while in a conspiracy against our Lord’s immortal church, they meet their “second death” of fire from heaven never to rise again (xx. 9, 10), while the saints reign through all the rest of eternity on the renovated earth. (xx. 6; xxi. 1—8).

Such is the process by which our Lord has thought proper gradually to mingle earth with heaven, and an important lesson is therein learned, that “the kingdom of heaven does not come by observation,” but by man’s own exertions to bring it about in co-operation with God’s Holy Spirit. Christ must be the Desire of all nations (Hag. ii. 7) before he come. The world must understand and submit to the spirituality of his reign. (xi. 15; xix. 21). The church must repent of its demonolatry, and its pious frauds, and its fornication, and its covetousness (ix. 20, 21) in order that the kingdom of this world may become

His (xi. 13, 15) But, above all, she must not “ worship the Beast and his image, and receive his mark in her forehead, or in her hand ” (xiv. 9--11; xiii. 8), for this is an idolatry which is the root of the whole evil. Whatever peculiar “ right divine,” or pureness of discipline, any society calling itself a church may pretend to, prophecy recognises only those as “ keeping the commandments of God and the faith of Jesus,” who do not worship the Beast and his image (xiv. 9—12.). The Millennium will commence to-morrow if men will only repent by that time. Our Lord will come and reign upon the earth to-morrow, and destroy all the church’s enemies with hailstone, and fire, and brimstone (Ezek. xxxviii. 22), if it will but acknowledge him as the only Head to-day. The only requisite is repentance of our public and private sins. And the repentance of our public ones must suppose the repentance of our private ones.

Prophecy teaches us also the utter uselessness of the civil sword to protect his kingdom. It shews us how our Lord himself economises all the unruly passions of men to punish its opposers and its apostates, and to advance its interests. Thus the “ Son of Man ” himself is represented as making an excision of the church’s enemies (xiv. 14, 16), while the church is represented as having occasion only to invoke that excision (xiv. 15, 18), or issue its protest (xi. 5, 6), or sound aloud its grievances (viii. 6), or utter its thunders (x. 3), and all manner of woes and plagues attend its call (xi. 6; viii; ix; xv; xvi; xxi. 9; xxii. 9). St. John’s Revelation is a running comment upon that text which says—“ Lo I am with you alway, even unto the end of the world.” It shows that “ all things ” finally “ work together for good to them that love God ; ” and that the gates of hell shall not prevail against the church.

From our general outline of the events of prophecy which we have just given, it is plain that we do not consider the Revelation of St. John as one unbroken vision of one unbroken series of events, but that it consists of many visions, each of which takes up the prophetic history from the beginning, or from some remarkable period in that history, and carries it on with different symbols, and perhaps with the same or fresh circumstances; to the end, in the manner we have marked out in the *Explanatory Synchronical Table* following. It is intuitively evident, from the first verse of the fourth chapter that one subject has

been completed with the third chapter, and that another is commenced with the fourth. Through the fourth, fifth, sixth, seventh, eighth, ninth, tenth, and eleventh chapters, with perhaps only a little digression in the seventh, and a little retrospect in the eleventh, we have nothing to make us believe that the train of events has been at all interrupted, as one *seal* succeeds another, and one *trumpet* succeeds another, according to the order of their numbering. But when we come to the twelfth and thirteenth chapters, and discover that the *rise* of a Beast is there described, which in the eleventh chapter has been described as already *risen* (xi. 7), and when we discover also that a *dragon*, described in the twelfth chapter, must exist prior to the rise of the *beast*, who receives his power and his seat and great authority from him (xii. 2), we conclude that as the *beast's rise*, described in the thirteenth chapter, must be prior to his *risen* state described in the eleventh, so also must the thirteenth chapter be prior in order of time to the eleventh, and if the twelfth, describing the *dragon*, be prior to the thirteenth in order of time, much more must *it* also be prior in order of time to the eleventh. We consequently conclude that the twelfth chapter commences a fresh series of events, and that that series is not interrupted in the thirteenth. In the fourteenth again we are presented with something (xiv. 1—5) which has already been described as having taken place in the seventh and eighth (vii. 2, 3; viii. 7, 8), and prior in order of time to the thirteenth (xii. 5, see p. xi). We therefore conclude that the fourteenth commences a fresh series of events. Perceiving, again, that the series of events described in the fifteenth and sixteenth chapters finish (xvi. 19), with what is described in the last verses of the fourteenth (xiv. 19, 20) we conclude, that the fifteenth chapter commences a fresh vision continued in the sixteenth. The fourteenth chapter is evidently a supplemental explanation of preceding visions. Perceiving, again, that the eighteenth chapter commences with an event described in the middle of the fourteenth (xiv. 8), which is prior to an event described in the finishing of the sixteenth, which has the same finishing with the fourteenth, we conclude that the eighteenth commences a new vision. This, again, goes on till we find a fresh interruption in the middle of the nineteenth (xix. 11). There, finding an event repeated (11—21) which has been mentioned prior to the finishing

of the ~~visions~~ **xvi. 14**, whose finishing does not extend so far as the series in the first part of the nineteenth, which belongs to the eighteenth, we conclude, that as the latter part of the nineteenth must be prior in order of time to the former part of it, that it commences a fresh vision. This, therefore, commencing a fresh vision, we find no interruption in the series of events, till we come to the twentieth chapter eleventh verse. There finding the heaven and the earth pass away, and a new heaven and a new earth come (**xxi. 1, 5**), and the holy city descending prepared as a bride, and finding that the preparation has been an event already described upon the overthrow of Babylon, and that this overthrow is again described (**xix. 20, 21**) in the series of events comprised within the latter part of the nineteenth (**xix. 11**) and the twentieth chapter eleventh verse; and finding also that the beloved city has already descended (**xx. 9**), we conclude that as the descending must be prior to the descent, so the part which comprises this description of the descending (**xx. 11—xxi. 5**) must be prior in order of time to that which describes that descent (**xx. 9**), and, consequently, that the twentieth chapter eleventh verse commences a fresh vision. The twentieth chapter eleventh verse thus commencing a fresh vision, there is nothing which interrupts the train of events, excepting a little repetition not sufficient to create another fresh vision, to the end of the Prophecy. We thus see that the prophecy of St. John is a collection of visions beginning at the first, fourth, twelfth, fourteenth, fifteenth, eighteenth chapters, nineteenth chapter eleventh verse, and twentieth chapter eleventh verse, each of which excepting the first two, commences with recurring to some event foretold in the preceding. He who imagines, therefore, that whatever follows in order of *place* follows also in order of *time*, will be egregiously mistaken; a deplorable instance of which error will be found in all commentators with regard to the commencement of the last vision, who imagine, against the internal evidence of the prophecy itself just given, that the general judgment at **xx. 11**. because it follows in order of *place* to the two resurrections described at **xx. 5, 7**, follows also in order of *time* to them, when in fact it happens at the *same* time with them. For convenience sake, in our *Table* and subsequent explanation, we have struck two visions into one, viz. those beginning with the twelfth and fourteenth chap-

ters; because that of the fourteenth extends in length of time beyond that of the twelfth. Otherwise, leaving out as introductory the first three chapters, St. John's prophecy will still contain seven visions, which from the frequent mention of *seven*, is likely was designed.

The *First* Vision of St. John represents the churches of Christ as they were for the first three hundred years of the Christian æra, independent of the state and each other, a collection of small federative republics using the same statute book, the New Testament, under one spiritual and invisible Head, Christ, "the Perpetual Patriarch or Pope and Prince of Peace," (Is. ix. 6), who is represented as walking among them.

The *Second* Vision of St. John gives a history of the Roman Empire of the West, as overruled to the welfare of the church, from the pouring out of the Holy Spirit on the feast of Pentecost to the association of the Church with the State by Constantine, and from the association of the Church with the State by Constantine to the dissolution of that association at the Battle of the Beast, called *the battle of that great day of God Almighty* in the fourth vision. In it two grand objects seem to be kept in view by Divine Providence: 1st, to make the Christian Religion the dominant religion in the Empire, which is effected by those awful judgments which attended the decay of the Roman Empire from Augustus to Constantine, and had a great effect in making the early Christians believe that the end of all things was at hand; and 2dly, when this religion becomes the dominant religion, to render it independent of all secular coalitions by the political events which attend the denunciations, real or fictitious, of the strenuous adherents of its original exclusive spirituality. The *first* is accomplished after the Diocletian persecution; the *second* after the war of the Beast on those two great agitators, the churches of the truth, which is still future. In this Vision that part of the church which was to survive the fall of Greece under the Turks, contrary to the original system of Church Government, is divided in conformity to the divisions of the Empire, as was actually done when the religion became established, the *two candlesticks* answering to the two præfectures of the Gauls and Italy which survived the fate of the third, the Illyrian Præfecture. The Reformation and the publication of the Gospel "again" (Rev. x. 11),

through much persecution, prior to the last grand struggle of the church with the *Beast* for its pristine freedom, seems plainly emblematised by the glorious angel descending with the already *opened book*, and roaring as it were to awaken the church out of its sleep, which is answered by the thunders of the Reformers, and by St. John's eating the book, sweet in the mouth, but bitter in the belly.

The *Third Vision* gives a history of the Victory of Christianity over the Paganism of the Emperors and Northern Barbarians who invaded the Empire, and the transfer of the church from a spiritual *invisible* Head to both temporal and spiritual *visible* Heads, the Roman Emperors, Eastern and Western, the Western Sovereigns, and the Popes. Christianity is *born* in the Roman Empire when it is *tolerated* the first eighteen years of Diocletian's reign, but *caught away to God and his throne* when it becomes *established or incorporated with the state* by Constantine. The cause, effects and principles of the Reformation are also described, and the final emancipation of the church from its *internal* usurpers, the Pope and his adherents, under the figure of *harvest*, and from its *external* usurpers, kings and lords, and other secular powers, and their adherents, under the figure of *Vintage*.

The *Fourth Vision* gives a history of Roman Europe from the Reformation till the final purification of the church from all secularities by the battle of the great day of God Almighty. In this Vision and the second, every series of political events is closed with a religious struggle, as though Divine Providence made every thing bear upon one great end, the advancement of pure religion. Does He want to bring the Pagan Empire over to Christianity by the sufferings of the Christians under Diocletian? Fire, sword, famine and pestilence go before Him. Does He wish to liberate the church from the corporeal, intellectual, and moral slavery of the Papacy by the thunders of the Reformation? He breaks up the strong-holds of despotism by the inroads of the Northern barbarians, hurling them like a volcano into the Empire, the triumphs of Arianism, the downfall of the Western Imperial throne, the philosophy and ravages of the Arab, the overthrow of the Eastern Empire by the Turks, before superstition's citadel becomes impregnable. Does he wish to establish his beneficent and mild religion on the free-will of his creatures, unen-

forced by the terrors of penal law and unsupported by the Rabbinism of authority, through the fiery blast and generous zeal of His devoted Nonconformists? Behold, Europe convulsed with the wars of the Reformation, behold the boundaries of national exclusion broken up by the inroads of ambition, behold the coalescing mass of society purged of its narrow and illiberal spirit by the powerful operation of a strong antagonist and desperate remedy, republicanism and infidelity, behold, the rights of man palimpsested upon the arrogant pedigrees of legitimacy and right divine, by the fiery careering sword of an elected Plebeian Upstart. He overturns, overturns, overturns, till He comes whose right it is (Ezek. xxi. 27).

The *Fifth Vision* gives the destruction of the false church, and the resurrection of the true church under the figure of a marriage, the resurrection, because if the marriage signified nothing more than the restoration of the church to its original simplicity, the marriage would have been performed when that simplicity existed.

The *Sixth Vision* describes the last conflict between the spiritual and carnal sword, between the Word of God and its counterfeit—for no man knoweth the Word of God but the Word of God itself till the last (Rev. xix. 12, 13), notwithstanding men's multiplication of creeds and systems—between a church supported by the Spirit, and a church supported by secular power, when all Mystery and National Churches are overthrown, and the Church of Christ *dwells safely without walls, having neither bars nor gates*. The church in *heaven* had been divided into two companies, "the great multitude" of saints who lived before the era of Constantine, called the *first-fruits*, and the victors over the Roman Emperors and the Popes, who have lived since. The sixth vision describes the resurrection of these, and their establishment in their inheritance on earth, where they had *before* reigned only after a *spiritual* manner (Rev. ii. 26, 27; xi. 5, 6). It also describes the resurrection of the rest of the dead, the wicked, Gog and Magog for number, at the end of a millenary of years. The *sheep and goats* or the *wheat and tares* which had before grown together, for the Gentiles trod in the holy city, are now separated; and they now form two distinct geographical and political divisions, the one called the *beloved city*, which descends from God out of heaven, and the other the *nations or Gentiles in the four quarters of the earth without the*

city (Rev. xxii. 15), come up from the bottomless pit, where they had been thrust, under their old form and spirit of a dragon with seven heads and ten horns, i. e. subject to the delusions of Paganism or its deceptive sensualities.

The *Seventh* Vision generalises the two resurrections of the sixth vision under the figure of a general judgment, in which the *Sea* or world gives up the dead which are in it, *both Death and Hades deliver up the dead which are in them*, and apportion them their place in the city or in the four quarters of the earth without the city, according to their works. It also describes the descent of the beloved city, or society of revived and caught-up saints.

The *Twelve Visions* illustrate each other, their synchronisms or simultaneous events being placed in the *Table* in a line from the left to the right hand page. The Visions of St. John fill up the outline given by Daniel. There is nothing *certain* with respect to the verification of the prophetic dates, though our calculation may nevertheless be right. Our Lord's first coming to his temple was foretold as sudden, yet the time had been before accurately fore-shown by Daniel (Mal. iii. 1). Our Lord's second coming is also to be, when there is no faith in the earth with regard to it, yet in the same manner the very year, nay day, may be accurately laid down by the same *Wonderful Numberer*.

The Prophetic Chronology naturally divides itself into Seven *Æras*. The *First* commences with the Union of the Empires of Nineveh and Babylon by Esarhaddon, which includes the Babylonish captivity, and the Jews' subsequent subjection to the Persian Monarchs; the *second* commences with the restoration of the Jewish Polity under Ezra, which includes the fortunes of the Jewish state under its High Priests and its Asmonean and Idumean princes, during its perturbation from the movements of the Greek, Syrian and Egyptian monarchs, till its final absorption into the Roman Empire; the *third* commences with the association of the Gentiles into the Abrahamic promissory covenant by the Christian dispensation, which includes the fates of the *spiritual* seed of Abraham till the subversion of Paganism; the *fourth* comprises the history elapsing between the establishment of Christianity or the Council of Nice, and the fall of the Western Empire or commencement of the great apostacy; the *fifth* comprehends the period, generally called the Middle Ages, from the full establishment of the Imperial and Papal ecclesiastical tyranny and the

enthronisation of the Gothic sovereigns in the Empire and the Church, till the crusades against the Saracens and Turks, the fall of the Eastern Empire and the dawn of the Reformation; the *sixth* is occupied by the wars of Protestantism or civil and religious liberty, the wars of ambition or the balance of power, the wars of republicanism and infidelity, the wars of universal Empire, and the march of intellect; the *seventh* takes up with the journey of the church home after its purification in the wilderness from its grovelling hankering after secular and pompous establishments and its Egyptian-like mysticism, and wafts us miraculously over the Jordan of death into the promised land of eternity.

The *Seals, Trumpets, and Vials* are anti-typical. They have reference to the affairs of the ancient Israelitish church “which happened unto them,” says the apostle, “for types (τύποι)” (1 Cor. x. 11). The opening of the seals of the book by Christ, or delivery of the new dispensation to the world, has for its type the delivery of the law by God on Mount Sinai. When it has been delivered by the overthrow of paganism, the people go a whoring after other gods; they “worship the beast” or Roman emperors typified by the *golden calf*; and no sooner has our Lord descended spiritually to administer the economy among them, than incensed at the sight, like Moses broke the tables, dashes the sacred fire of the word among them, “a savour of death unto death in them that perish” by the litigious council of Nice; and, as Moses made the Israelites drink of water mingled with the ground calf, Christ has caused the church’s aliment to be tainted by secular admixture ever afterwards (Rev. viii. 3, 5; Exod. xxxii. 7—35). Henceforward Christ is not seen conducting his dispensation, it being committed to his angels, in the same manner as the conduct of the Israelitish church was committed to Jehovah’s angel when they worshipped the calf (Ex. xxxii. 34). The trumpets are sounded, therefore, at every stage of the church’s progress to the land of eternal inheritance, as was done by the Israelitish church in their journeyings when they lifted up the ark (Numb. x. 1—11). So that when the last trumpet is sounded, we must conclude it is the last stage to it. But the seven trumpets have also reference to the trumpets which were sounded round Jericho, the typical Babylon or false church which falls flat at the last trump, perhaps only one *harlot* being

saved in it for harbouring or tolerating those messengers of the truth, the two spies or *Nonconformist Candlesticks* in her church, which they wish to destroy (Josh. ii). May she indeed come out of the "fore-doomed" and be saved! The sounding of the trumpets will then be the denunciations and protestations of the *Nonconformist Candlesticks* against the whoredoms of the false church with the civil power or *Ten Horned Beast*. The *Vials* have reference to the plagues sent upon Egypt, in order to induce Pharaoh to let the people go and serve their God, typical of those political revolutions in society since the Reformation, which will be the means of inducing the *Ten Horned Beast* or anti-typical Pharaoh to let the Christian church go and serve the Lord their God without any worldly association with or subjection to him. The *Seven Thunders* seem to allude to the thunder which confirmed the words of Samuel when he protested against the Israelites for demanding a king in the room of their heavenly monarch, which our Lord also may likewise be said to do at the Reformation, when kings were substituted for the spiritual monarch, whose place the Pope had usurped, against which substitution the Nonconformists have been declaiming to the present day, following up by their thunders, as it were our Lord's outcry (Rev. x. 3, 4; 1 Sam. xii. 10). And here I shall quote the words of Dr. Pye Smith, as found in his pamphlet entitled, *The Principles of Interpretation as Applied to the Prophecies of Holy Scripture*, concerning typical prophecy, as I shall make use of it again, p. 51. "There was a peculiarity in the inspired writings of the Hebrews, which could belong to no other writings; because it arose out of the religious and political constitution which the author of truth and God of grace was pleased to confer upon them. That constitution was formed upon a principle of subserviency to the *spiritual* reign of which we have before spoken, the progressive kingdom of the Messiah. Under the Israelitish constitution, Moses, Aaron, David, and the offices themselves of prophet, priest, and king, were *types*, that is *intended resemblances*, of circumstances corresponding in the person, the work, and the people of the Messiah. Hence, many descriptions occur in the prophetic parts of the Old Testament, which are applicable to the persons who are their immediate subjects, only in a partial and very imperfect manner; but which find a complete and satisfactory correspondence to their

FULL meaning, in the Messiah and the new dispensation of which he is the Head. In the application of this principle, the ancient Israelitish Church is repeatedly asserted in the New Testament to be a designed representation of the Christian Church. "All these things happened unto them for (τύποι) ensamples. The first tabernacle was (παραβολή) a figure for the time then present.—The law had a shadow of the good things which were to come.—Ye are come unto the mount Zion, and unto the city of the living God, the heavenly Jerusalem" (1 Cor. x. 6, 11; Heb. ix. 8, 9; x. 1; xii. 22).

In the Apocalypse on one side are arranged, Christ and his *two* nonconformist *candlesticks*, described p. 151, and on the other the *Beast* and *False Prophet*, the former to assert the kingship and priesthood of the church as explained, p. 81, and the latter to oppose both. Hence has arisen the importance of knowing particularly who the enemies of Christ and the church are, and arriving at their particular titles. The Apocalypse has afforded us a means of doing so by giving us the number of their names as explained under MARK. Unless we first know the heroes of the plot, it will be folly to attempt to understand the plot itself, and thus the Holy Spirit has called it "wisdom" to know them (Rev. xiii. 18; xvii. 9), which Dr. Pye Smith, in his pamphlet, has well noticed, when he says: "Striking instances we have in those passages of the last prophetic book of scripture, which expressly demand a mind endowed with a *peculiar* "wisdom," in order to understand its mysterious language." A *Christian Observer* cannot see the importance of my solution. But it is not the first time that unqualified men have written reviews, or interested men have not wished to see the truth. Did not the church-man know, or was it not convenient for him to know, what scourges, and tyrants, and usurpers the Roman emperors, who constitute the *Beast*, as well as the Popes, or *False Prophet*, or *Teacher*, have been in the Church of Christ? The bare mention of the Roman emperors, with his specific title, EMPEROR OF THE ROMANS, coupled with the Popes with *his*, HIS HOLINESS OF ROME, is sufficient to strike any candid reader of history with the accuracy of my interpretation. And how important it is for a church-man to shut his eyes against it! For when once it is discovered that the Roman emperor or emperor of the Romans is that *Wild Beast* which has so long

escaped discovery, what becomes of those splendid church-establishments which the Roman emperors were the means of founding? What becomes of that dictation of the civil magistrate in articles of religion which originated from him? What becomes of the council of Nice and the creed of mystery, the Father and Son denying heresy that proceeded from him? Why they all become as equally antichristian as the doctrines of Popery. What too, if with him, the sovereigns of Europe are held up as enemies to the Church of Christ, as being *Horns* of his body, by following and maintaining his institutions. Why they share in his guilt, and are equally antichristian in the authority which they exercise. And will a church-man suffer the names of Constantine, Theodosius the Great and Justinian, the grand pillars of the Church, as it is by law established, or rather as it is *carried by the Beast*, suffer them to be branded with the name of Beast, as enemies to God and man? Can they endure to know that the sovereigns who imitate him in their discipline are part and parcel of his body? Never—so long as they wear their badge and take their pay, so long as they are Cæsar's men, Cæsarians and not Christians. If there be nothing wrong in the Roman emperors and their confederates, why are they held out by our Lord to his servants' abhorrence? What good can there be to warn the flock that such and such is a wild-beast, a worse than wolf, if they are not to keep clear of him—to shun him—avoid him? Why are they doomed to damnation who worship the Beast? And what can that worship of the Beast else be than the rendering not unto God the things which are God's; but suffering the lord emperor and the kings to usurp the seat of the only Rabbi and Head, who is Lord of lords and King of kings?—But Mr. Faber has written to me two letters, telling me that Roman Emperor or Emperor of the Romans is not the name of the Beast. And here I will give those parts of them which relate to the name, and my answers.

In one dated July 13th, 1829, he says: “ You say, that the Beast is an empire, or rather a congeries of seven empires: and yet you assert that the name of this Beast is, *The Cæsar or Emperor of the Romans*. I cannot discover the possibility of such a circumstance. The name of an empire may be either *proper* or *descriptive*. But *Keisar Romim* is neither the proper nor the descriptive name of your congeries of seven empires. Hence, even

by your own shewing, I see not how it can be the name of the Beast. It is indeed the name of *a man*: but it is not the name of *an empire*. No empire was ever called *the Cæsar or Emperor of the Romans*, either properly or descriptively. Nor is this the only difficulty. The terms of the prophecy intimate, that *wisdom* would be requisite not only to *discover* the name, but to compute it when *discovered*. Now, when once the name *Keisar Romim* is discovered, there is clearly no wisdom in the bare *computation* of its numerals. The operation is purely mechanical. This objection equally applies to your other name, *Kedosh Romei*: even if it were admissible to produce *two* names, which I think is not the case.—The mark and the name are obviously the same: or rather to speak with absolute precision, the mark is the impress of the name. This name is such, that it is at once the name both of an empire and of an individual man. The name in question arithmetically comprehends the number 666: and when the name shall ever have been *discovered*, still there is need of wisdom in managing the *computation* of its letters; so that the true name may be lost for want of hitting upon the right mode of *computing* it.” To which I answered:

“ 1st. You object, that because I make the beast to be an empire, the name of the beast ought to be that of an empire also; and consequently that the *Cæsar or Emperor of the Romans* being the name of a man, cannot be the name of the beast. To this I reply, that it is the constant custom of prophecy to put a king and kingdom for each other, as is evident from comparing Dan. vii. 17, with Dan. vii. 23. *These great beasts, which are four, are four kings. The fourth beast shall be the fourth kingdom upon earth.* And if there should arise any doubt as to whether the name of the beast should apply to the *kingdom* or the *king*, we are expressly told, that the number of the beast is the number of a *man*. The *Emperors* of the Romans therefore is also put for the *Empire* of the Romans, and the Beast is an Empire as well. See my *Symbolical Dic.* under BEAST, KING.

“ 2ndly. You object, that because I make the Beast a congeries of seven Empires, the name ought also to be descriptive of those seven empires. To this I reply, that I only fall into the language of St. John, who by the Beast at Rev. xvii. 11, evidently means no more than one head of it, called the *eighth* king.

“ 3dly. You object, that it requires wisdom not only to discover the name, but also to compute it when discovered, and that when once the *Keisar Romim* is discovered, there is clearly no wisdom in the bare computation of its numerals, because the operation is purely mechanical. Now I reply, that when St John says, *let him that hath understanding count the number of the Beast*; he either means that the right way of getting the *wisdom* to find the name is to have the *understanding* to count its number, or that in the *understanding* requisite for counting the number, he includes the *wisdom* of finding the name. For no one could count the number of the name without he knew the name itself. But granting your interpretation to-be right, I think I have shown sufficient understanding even in the bare computation of the numerals, as I have properly rejected the common method of making a final *m* stand for 600, and have adopted its original value 40, which I think every one would not have had understanding or wisdom enough to do if they went by the general run of Hebrew Grammars. I think also, I have displayed sufficient wisdom in detecting that the name of the beast and the number of his name imply a *Gematria*, in which the number of his name alludes to some other name which has numerals equivalent to those of the name of the beast, and which name belongs to a character alike despotic and antichristian with that of the beast himself, to wit, *His Holiness of Rome*.

“ That the mark is either the name or the number of the name, i. e. according to my interpretation some other name with numerals equivalent to those of the name, you will find, that I have said in my version of that passage.”

To this Mr. Faber again replied in a letter, dated July 20th, 1829: “ It is true that, in the Hebrew idiom, a kingdom is sometimes prophetically put for *a king*; but I know not of any instance at all parallel to your alleged name of the beast. The empire of Babel is never called *Nebuchadnezzar*; nor is the kingdom of Egypt ever styled *The Pharaoh of the Mizraim*. I cannot comprehend how an alleged congeries of seven kingdoms can have for its proper name *The Cæsar of the Romans*. In matter of fact, it never *was* so called; and in matter of usage, it never *could* be so called.” To this I replied:

“ As you grant that “ a kingdom is sometimes *prophetically* styled a king,” and it is prophecy alone with which we have to do, I think that analogically the *name* of a king

may also be put for the name of a kingdom. St. John (Rev. xvii. 10, 11), plainly calls the *Beast* the *Eighth* king, and (Rev. xiii. 10) implies, that the name of the beast is the name of a man. The name of the king therefore is the name of a man. And if the name of the king is the name of a man, and the general rule of prophecy requires the king to be put for a kingdom also, then the rule of prophecy will require the *name* of the king to be put for the name of the kingdom also. And this instance has many parallels contrary to your assertion. For just as Asshur, Canaan, Mizraim, Israel, Judah, are put for the kingdoms which they founded, so may *the Emperor or Cæsar of the Romans* be put for the Empire or Cæsariate of the Romans, which he founded.—In matter of *usage*, therefore, the Empire *could* be called the *Cæsar of the Romans*. But as to the matter of *fact*, I never said that the Empire *was* called *the Cæsar of the Romans*. I only said, that *Prophecy* intended by the Emperor of the Romans, the Empire of the Romans, as when we say the king did so and so, we may mean England did so and so; and it matters not what *Prophecy* says, so long as we know what it means, and so long as we have a certain grammar of prophecy, given to us by its own internal structure, to go by. The word *Islam* means the Mohammedan *territory* as well as the Mohammedan *faith*. It is our business to translate the word, and not to quarrel about its ambiguity. In the same manner, therefore, as we translate the language of Islam, we must translate the language of prophecy.—If the Cæsar of the Romans then stand for the Empire of the Romans (letting alone what I have already said, that by the beast St. John means only the *Eighth* king or kingdom (Rev. xvii. 11), which you seem not to have taken much notice of in my last,) it will very easily follow, that the Cæsar of the Romans will stand for “the congeries of seven kingdoms.” For as it is plain, that the first seven kings are FALLEN, according to Rev. xvii. 10, 11, when the eighth king reigns, then the Cæsar of the Romans, being put for the Empire of the Romans, will be descriptive of them in their FALLEN state. For as this beast, according to Daniel vii. 7, devours all the rest, i. e. includes them within its Empire, then the Empire or Emperor of the Romans is descriptive of the whole, just as the name *British Empire* is descriptive of those

territories in India, which *it* has devoured. I believe it is said, that the sun never sets on the British Empire."

To this Mr. Faber has made no reply, for how could he? since he must be now convinced. Yet he still retains the mark of the beast. He still adheres to the church government and to the creed which the *Beast* established, instead of *coming out from among them*. But with respect to the "congeries of kingdoms," which Mr. Faber seems most to stick at, he will find in my pamphlet, entitled *A Concise View of the Language, Scheme, and Spirit of the Chronological Prophets, etc.*, a complete removal of that objection by applying the whole of the headships to one Empire; but as to making the *name* apply to more than *one* head of the Empire, it would be absolutely to depart from the terms of the prophecy which describes the particular or specific beast as only *one* of the seven heads, *The beast that was and is not, even he is the eighth, and is of the seven* (Rev. xvii. 11), which argument Mr. Faber perversely persisted in overlooking in my letter.

Dr. Whitley has evidently seen in what a dilemma the national churches are placed by admitting that the *Beast* and *False Teacher* are such internal enemies as the Roman Emperors and the Popes, and consequently he has written a book, *The Scheme and Completion of Prophecy*, to prove that the *Beast and False Prophet* or Antichrist are the temporal and spiritual Empire of *Mahomet*, p. 317; that "*Mahomet* is the true prophetic and mystical king of Babylon; that his imposture and empire constitute the true and mystical Babylon, the *mother of harlots* and of *abominations of the earth*, described in the Apocalypse!" p. 296; that Gog represents the Turks; that the Millennium has already passed; that it lasted from A.D. 320 to A.D. 1453, from the reign of the first Constantine to the fall of Constantinople, "which" says he "is a period of *more than one thousand years*," p. 381; that "the son of the woman or the son of the church, viz. the temporal and the representative Messiah, after a reign of more than 1000 years, which is the true Millennium (!) was conquered and slain by Gog and Magog, or the Turks; Constantine Paleologus, the last vicarious or deputed Christ" (monstrous!) "or the last Christian Emperor of the Roman world, having been slain by them whilst bravely defending his capital" p. 389. All which having read, I thought Dr.

Whitley was a misprint on the title page, and that it should have been written Dr. Witless, though I do not find it among the errata. And this is a pity, as he possibly will never have the opportunity of correcting the error. And what is the reason that Dr. Whitley is so witless? He is witless enough to tell you. "Prophecy extends not to the *reformation*, but only to the propagation of religion, seems to have been broadly and distinctly admitted and asserted by Bishop Hurd," says he, p. 9. And again, p. 14, "Let those who explain the prophecies for the purpose of the *reformation* and not for the propagation of religion, and who, therefore, insist that Antichrist and the beast reside and govern within the precincts of the church and in the profession of her faith, seriously reflect how they unavoidably drive *heathens* and *infidels* from her fold," in other words, Whitley, how they unavoidably incite true Christians to come out from her midst and compel the people at last to strip the filthy strumpet bare of her wealth and endowments. We see plainly what he means by *The Scheme and Completion of Prophecy*. Thus again, according to the future battle of Armageddon, he says, p. 30, "It cannot be an intestine war, nor the unballowed bickering and party strife of one member with another; for that is not the war of the church against its enemies, or those of its head; it is obviously repugnant to the good of the whole and to the mutual connexion and subordination of the parts; it disorganises the system, and is equally against the crown and the dignity of the sovereign, and the peace and well-being of his subjects; with respect to him, it is in some degree sedition and rebellion; and with respect to his people, it is division and destruction. It must therefore be an external and foreign war against hostile invasion," i. e. against the Turks as he explains it. But the battle of Armageddon, Whitley, you will soon find is the battle of the loaves and fishes after all. "The prophetic spirit dwells not in the house of passion, but in calm and tranquil bosoms," p. 79, as you say. Yes, yes, those who have the sword in their possession, i. e. are *carried by the beast* and *clothed with the purple and scarlet*, may, like Dr. Hey, Norrisian Professor of Divinity in an University, lay down canons of courtly controversy, and smile with all the overweening confidence of a church-man at every turn of the argument in all the insolence of security and pride of worldly ascendancy and self-sufficiency. But did ye ever

hear, Whitley, how that the candlesticks, who are clothed in *sackcloth*, and have *not* the sword in their possession, kill by *the fire which proceedeth from their mouth*. Did you ever hear, Whitley, how the Word of God smiteth the nations with the sharp sword which proceedeth out of his mouth towards the end. I leave you to imagine whether the spirit of prophecy dwelt in the bosom of Jesus, who is represented as our pattern, Whitley, when he lavished so many gentle inoffensive terms on the Scribes and Pharisees before he made his polite bow of departure. But here is a sample of Whitley's wit. Talking of the name of the beast in his attempt to press the office upon Mahomet, he says p. 212. "*The single circumstance of his being a man, that is, but one man, and his name being the name of a man, or a proper name, entirely subverts the groundless notion of the Pope, or Bishop of Rome, being the Antichrist; for the name of the Pope is not the name of an individual man, or a proper name, but is the name of an office and dignity; and, therefore, of as many as have filled and enjoyed it. The Greek clergy are all said to be called Papas or Popes; and if the Pope or Bishop of Rome were the Antichrist, how could so many of them, such as Ganganelli for example, be possessed of acknowledged piety and virtue, and, even in the estimation of their enemies, the servants of Christ; and the Antichrist himself to blaspheme and deny him all the same time?*" Here is pretty logic for a D. D. and master of a grammar school. "The *single* circumstance of his being a man, THAT IS, but one man"! Where did you get the conclusion, witless Whitley, that because Antichrist is a man that he is but one man? Is not the king of England always a man, witless Whitley, but has there been only one man who has been king of England? And where did you get that the name of a man must be a *proper* name? Surely witless Whitley never read in Isaiah that the name of Christ was to be "*Perpetual Patriarch and Prince of Peace*" (Is. ix. 6). And are *Perpetual Patriarch* and *Prince of Peace* *proper* names, or are they not names of offices and dignities? And then again, such good men as Ganganelli could not be members of Antichrist, though according to Whitley, such miscreants as the Greek Emperors could be vicarious *Christs*; and such a good man as Whitley could talk such blasphemy. But here's pretty shuffling. First Whitley distinguishes be-

tween the person and the office, and the very next moment confounds them together, as if Ganganelli had been the name of the beast, when the name is only Ganganelli's office or dignity. But it is plain throughout that witless Whitley is at his wits' end to save his bacon. Whitley does not like *reformation* to be in the design of prophecy, and this is the reason he is driven to such disingenuous shifts; but if he had read the great talk of *repentance* in the prophecy of St. John (Rev. ix. 20, 21; xi. 13; xvi. 9, 11), as the ultimate end of God's plagues, without any prejudice, he would not have had the impudent boldness to break out in open rebellion against God's word by shifting off the denunciations of God's judgments from his own party, the party of the *Beast* and *False Prophet*, or *Teacher*, viz. the civil and ecclesiastical rabbis of Christendom, to place them on Mahomet's shoulders. And what is one of the puerile arguments by which Whitley wishes to establish the conclusion, that the *mother of harlots* and of *abominations of the earth* is Mahomet's imposture and empire? Why, that commentators in general agree that the Euphratean horsemen are the Turks, and consequently Babylon the city on the Euphrates must be what? not Turkey, but Mahomet's empire and imposture, p. 296. But this is his way. Let him lead you a little way in argument, he gives you a sudden pull and jumps you over the bounds of a legitimate conclusion. The Euphratean horsemen are a nation, ergo, Babylon the city of the nation, as he would have it, is their religion and extent of their religion, which exists in Persia and India, and part of Russia, and in Tartary besides. If he had said that the Euphratean horsemen were the Turks, and Babylon their civil polity, he would have done right, if his premises were good, because when the Euphratean horsemen are considered to be the Turks, it is only as *civil* persons they are considered to be such. But his premises are wrong altogether. He has no business to reason in this way. The Apocalypse, though abounding in symbol and metaphor, has a literal bottom for its stay, and according to the rule laid down at p. i., we resort to a figurative Babylon only when a literal one will not do. But Whitley himself mixes literalism and metaphor, making the geography of the city literal, but its constitution figurative, when both are figurative. But there is no occasion for a formal refutation of so preposterous a system as that of

Whitley, since the very statement of it carries with it its own refutation. Did the provincial government of Gaul, Britain, or Italy, which he asserts are a part of the horns of the beast, p. 246, ever give their power and strength to *Mahomet*? (Rev. xvii. 13). Whitley, like Faber, sees the absurdity of fixing the Father and Son denying heresy on the Popes in the usual fanciful way of Mede and Newton, viz. because they exalt themselves above all that is called God. But it is equally absurd to fix it upon Mahomet; for Mahomet did not deny that Jesus was the Christ, the true Messiah, which denial is *one* of the marks of Antichrist, though he denied that Jesus was the Son of God, which he did not perceive was the same thing as Messiah, and thus that he acknowledged him *virtually* both as Christ and Son of God. See ANTICHRIST, p. 66. “The Musselmans are a sort of heterodox christians,” says Mills in his history of Mahomedanism, p. 295. “They are christians, if Locke reasons rightly, because they firmly believe the immaculate conception, divine character, and miracles of the Messiah; but they are heterodox in denying vehemently his character of Son and his equality as God with the Father, of whose unity and attributes they entertain and express the most awful ideas. In point of sanctity, Christ is held by them in a rank next to that of their pseudo-prophet. Persian and Turkish authors invariably mention Christ with veneration. It has happened that a Turk in common life has been bastinadoed almost to death for uttering disreputable words against the Messiah.” The truth is then, that the Musselmans, by acknowledging the divine character and Messiahship of Jesus, *virtually* acknowledge him to be the Son of God, though they *verbally* deny him to be such. Faber wishes to lay the Father and Son denying heresy upon some *infidel* kingdom, yet in embryo I presume. But both Faber and Whitley should have looked nearer at home. The denial of the Father and the Son is, no doubt, according to St. John’s epistle, a heresy which was to arise *in the visible* church, and from the nature of the heresies which St. John opposes and likens to it, one no doubt which should have incorrect notions concerning the three persons of the Deity for its basis, an internal and doctrinal error, not an external and infidel one; that the *spirit*, or essence, or root of this error should lie in not acknowledging the Jesus Christ *come in the flesh*, 1 John iv. 3, τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ

ἐληλυθότε in not acknowledging that Jesus *come in the flesh* was Christ, iv. 2, that Jesus was the Son of God *who comes by water and blood*, Jesus the Christ, v. 5, 6, in short that the character and person of the Son of God arose solely from the *incarnation* of the Divine Essence, the Word. Now the Roman Emperors are this Antichrist who established this heresy in the council of Nice, when, by denying the Jesus Christ come in the flesh, by denying that the man Jesus constituted the Son of God who comes by water and blood, made God and the Lord Jesus, by turning the rhetoric of the bible into logic, as the Papists have done since with the Lord's supper, not *Father and Son*, but *twin brothers*, both eternal in *person* alike, while this eternity existed only in their common essence, the Word. So that if these two heretics, Whitley and Faber, may have the truth told them, the Mahometans are nigher to the kingdom of God than they. For the Mahometans virtually believe in a *Son* of God, though they deny him in word, while these heretics believe him in word, but deny him in fact. For what do they? They make God and the Lord *twin brothers* when they are *Father and Son*, and thus they deny the Father and the Son.

A grievous error runs through the system of some. Mr. Jones, a Baptist Minister, has seen a vision as well as Mr. Irving. The world must all adopt the Baptist discipline and doctrine by the time of the Millennium! But we had thought, that the time was now come according to the prophecy of Zechariah xiii. that when any one sectarian pretended to see more "vision" than another, that he would be "thrust through" by his fellow christians, as "speaking lies in the name of the Lord." However Mr. Jones has got a "rough garment" or "garment of *hair* to deceive," an extraordinary pretension to exclusive spirituality and unworldly eccentricity from the common dress of hierophants, in his system, just as Mr. Irving has or had (I do not know which) an extraordinary garment of *hair* on his person in order to deceive the unwary into awful admiration of his prophetic commission, typical of his exclusively *literal* scheme. And thus Mr. Jones reasons, "Those who love national christianity apply the Apocalypse to *political* as well as *ecclesiastical* events, ergo, it is the duty of a Nonconformist to apply it solely to *ecclesiastical* events, and vapour it away in vague spiritualities; and thus by my uncourtly appearance and uncommon mortified de-

meanour I shall deceive the hearts of the simple into a belief of the correctness of my exposition," just as the fastingstarving Jesuits deceive men ignorant of Christianity into a belief of *their* doctrines.

Now, to speak the truth without the least possible tincture of asperity, what Mr. Jones says of Mr. Faber's scheme, though he may be right in the catastrophe, may be said of his own plot, *'Tis all wrong together.* Of the prophetic drama the *end* is ecclesiastical, but the *means* to bring about that end is both political and ecclesiastical. It must necessarily treat of the state, if it treat of the church, because the church has never kept clear of the state. And thus our Lord describes himself in the outset not only as *walking in the midst of the candlesticks*, but as the *Prince of the kings of the earth*, as *having power over the nations to rule them with a rod of iron*, and to *break them in shivers as a potter's vessel*, i. e. not only as ordering all things in the church, but also as overruling all things in the state to his purposes. So that if Mr. Jones had well purged himself of the "unclean spirit" of sectarian bias, whose name seems to be *Legion* in him,—so mighty is he to cast down the strong holds of "*the cities of the nations*," i. e. cities of the nations as they stand in their relation to God, viz. as *national churches*, so strong is he in his Quixotic phrensy to take every windmill for a national church—I say if he had well purged himself, he would have seen in the Apocalypse that the political events of the world were made use of in the hands of the Lord Jesus as instruments for the furtherance of his ecclesiastical purposes, and he consequently would have seen that every series of the former were terminated by some grand catastrophe in the affairs of the latter. After the sixth seal away go the gods and goddesses by the establishment of Christianity; after the sixth trumpet away goes the Pope of Rome by the Reformation; and after the sixth vial away go "*the cities of the nations*," to the indescribable satisfaction of Mr. Jones and the discomfiture of Mr. Irving, who, like the person that ran about Jerusalem before its destruction by the Roman armies, crying woe, woe, to everybody, will at last be obliged to cry out woe to himself, and make his prophetic exit. It is ludicrous to see how these two men start. One runs red-hot to the Millennium at once, while the other blows his first blast against the cities of the nations, Rev. xvi. 19, to trumpet them down. One wishes to call in the

personal assistance of Christ to overthrow the Pope and the schismatics; and the other is afraid if he waits for the personal generalship of the *Captain of the Lord's host*, he may wait long enough, and the cities of the nations will never be taken. One sees nothing will do without calling down fire from heaven, to convince men of his dogmas; while the other, resting his cause upon the truth of it, can do without Christ's personal appearance. And this has just been the nature of the dispute between the Church and Nonconformists from first to last, as Zechariah xiv. long ago foretold. When the Lord Jesus descended upon that *mount of Olives*, the church, with a mighty crash by the Reformation, one part of it went due North and the other due South, and so it has continued to the present day. The light has been neither clear nor dark, but at evening it shall be light, when each party will be humble enough to come down from its supercilious elevation and meet in the *valley* of the mountains, the fathers to be reconciled to the children, and the children to the fathers, that they may flee from the curse, and *the Lord my God may come and all his saints with thee* to dwell among them. Neither Mr. Jones nor Mr. Irving has "that *peculiar wisdom*" as Dr. Pye Smith calls it, fit to lecture upon prophecy. It is neither clear nor dark with either of them, because they will not flee to the valley. They both are right, and both are wrong. The truth is, our Lord's coming before the millennium is both figurative and literal, both energetical and personal, according to the plain statements of 2 Thess. ii. 8, and ii. 2, 3; i. 7—10 compared: figurative and energetical by the issue of the Word of God or Spirit of his mouth, literal and personal, to follow up the blow, by his binding down Satan, i. e. by his appearing a second time without sin unto salvation; so that there will be plenty of room for the exercise of Mr. Jones's trumpeting around the "fore doomed" city to the ridicule of Mr. Irving and his lay champion within it, and plenty of room for faith on the other hand, to those who may believe that the Lord Jesus will answer the blast by a miraculous intervention. Mr. Jones cannot see the sudden shift of scene and change of terms in the *Sixth Vision*, from figurative to literal, from the armies in *heaven* to the armies on *earth*, from the figurative heaven to the literal heaven (xx. 1), from the *Word of God in heaven on a white horse*, with *followers on white horses in fine linen, white and clean*, to

Christ reigning among revived souls on earth, from followers already in full life to companions just risen from the dead. He cannot see the disused prophetic *time* for the literal *year*. He cannot distinguish between the war in the figurative *heaven* and the battle on the literal *earth*. He consequently cannot see the distinction between the *remnant slain by him that sat on the horse*, and the *rest of the dead* who rise at the end of the thousand years. Oh, no, he sees nothing but *the cities of the nations*. This is his "stop-watch." He has got a glimpse of a *part* of the scheme, but he does not see the whole of it. He has got hold of the under-plot instead of the main one. Now I must give him skill and understanding, that he may understand the vision. There are two plots, one going on in heaven, which is the main one, and the other going on on earth, which is the under one. It is a *Divine Comedy*, because it ends with a marriage, viz. that of the Hero of the piece, and attended, as a comedy generally is, with the marriage of the menials of the hero and heroine; in other words, it is the accomplishing of the number of the elect in heaven met by the purification of the church below on earth. Mr. Irving's lofty mind is taken up with the dignity of the former, while Mr. Jones is tickled throughout the piece by the fun that is going on below stairs, the *fall of the cities of the nations*, in the latter. While the *souls* or individuals are continually dying off into heaven out of an iron world, to make up the number of the bride, the *bodies* of the two nonconformist *candlesticks* perpetually live, as it were, like *corporate* societies, to bring down the cities of the nations by the moral weapon of truth, *the fire of the mouth*, backed by the physical force of God's political judgments; and it so happens that just as the latter is effected at the war of the Word of God, the former is accomplished at the first resurrection. And this accounts for the difference of scene and difference of terms used in the separate termination and subsequent coalition of the two plots, when the Lord Jesus unites his revived church and changed quick church, caught up to escape the conflagration, into one family, and then descends from God out of heaven to reign with them on the renovated earth. The figurative *heaven* or dominion of the two *cotemporaneous* and *perpetual* ecclesiastical *corporations* had been *shut* for a long time, so that the rain of divine grace had not descended upon men, xi. 6.

That *heaven* is suddenly *opened* or extended, and the true principles of Christianity go forth to cover the earth, just risen again, after their three and a half years' defeat, to that *heaven* or dominion they had lost, and to more than it, p. xiv. (On the other hand, those two *successive* and *perishing* series of *souls* or individuals (see p. 107, l. 29), the *first-fruits* and the *victors over Antichrist*, who had been for a long time gathering into the literal heaven, till their corps was completed by the slaughter of the last remnant, are ready, just as they are avenged of Babylon and the cities of the nations, her daughters, at the termination of the war of the Word of God, by their spiritual posterity below. Had not the *victory of the Word of God* and the *reign of the souls* been the terminations of two distinct plots, the results of two different resurrections, a *corporate* resurrection (xi. 11, 12), and a *personal* resurrection (xx. 4), there would have been evidently a redundancy of metaphor and a jumble in the piece. *There would have been a redundancy of metaphor*, because, if the *resurrection of souls* meant merely the universal establishment of pure christianity, that might have been expressed by the *armies in heaven* taking the kingdom and possessing the kingdom for ever and ever, without the unnecessary sudden change to a *resurrection* of souls on *earth* which has not the least possible harmony, with the victory of the armies in *heaven*, who had been already *alive*, or with the ascension of the *bodies* of those *two candle-sticks* to that *heaven*, to which those armies belonged, who had been never (save for three years and a half) *dead*, when the *souls* had been *always* dying. *There would have been a jumble in the piece*; for, if the *resurrection of souls* meant merely the diffusion of pure christianity on earth in its mere terrestrial and mortal state, a term, *souls*, which had hitherto been kept throughout to apply exclusively to the separate state of those who died in the Lord, and had entered into a state of eternal rest (vi. 9, 10, 11; vii. 9—17; xiv. 1—5; xv. 2—4; xix. 1—9), would have been suddenly and capriciously wrested from its place, to the discomfiture of all means of arriving at a just interpretation, to apply to the fluctuating mortal state of the church on earth, when, from the plenitude of the materials of symbolisation already lavished upon the prophecy, there was not the least necessity for such a penurious economy of them. The harmony of the symbolisation, which had been so long beautifully preserved, could have been kept up to

the last, without any such beggarly shift as dressing up terrestrial in the language of heavenly affairs, as the resurrection of the candlesticks and the repentance of the rest of the men, and the casting off the sackcloth of the candlesticks, since a symbolisation, when begun, is kept up throughout, could have typified all what *some* superficial tasters would have to be meant by the first resurrection. Let it therefore be laid down as a certainty that, as when the *White Horse* first started from the goal, it was both a personal and spiritual visitation of our Lord: so when the *White Horse* is seen at last in his career, that it will be again a personal as well as spiritual visitation, though in an inverted order. Also let it be taken as a certainty, that as the figurative *Heaven* was *opened* and the *spiritual* leader appeared, so the *literal* heaven will be opened (xi. 19), and the *personal* leader, the *Ark*, appear (see p. xii. *ARK*; p. 444 note, lines 12, 33.) Those who make *the rest of the dead* (xx. 5) to be the same with *the remnant slain by the sword* (xix. 21), to be consistent, ought to make the first resurrectionists the same with *the armies in heaven*, which would refute itself, as the resurrectionists are represented as post-existent to the *armies in heaven*. But the *remnant slain by the sword* are the same as the *remnant who were affrighted* (xi. 13), the same as *the rest of the men who did not repent* (ix. 20, 21; xvi. 9, 11). So after all, though interpreters are not consistent, the Prophecy is, the figurative heaven of the church on earth or *BODIES of the witnesses*, and the literal heaven of the church in heaven, or *SOULS of the martyrs or witnesses*, being kept distinct, and figurative and literal, respectively, throughout, till they both meet, and the literal conquers the figurative by a real resurrection. Mr. Morison in his argument upon Matth. xxv. 31—46, for a simultaneous resurrection and immediate judgment of both classes, in his discourse on the *Doctrine of the Millennium*, seems either addressing himself to the ignorance of his auditory, or he is else palpably deficient in the just rules of a critical interpretation of Scripture. Instead of drawing his conclusions from a careful and calm comparison of the conflicting statements of that most paradoxical of all Books, the Bible, instead of attempting to reconcile its discrepancies, he arrays one set of passages against another, and having made a choice of which he likes best, which are those in accordance with the spirit of his party, he knocks the other set on the head with it, the cause of all heresies

and sects. He seems to be also utterly ignorant of the nature of the Scripture parables confounding the *scope* with the ornament or *sensible similitude*, which has very often no more than a *general* likeness to the thing signified. He seems also not to understand the language of prophecy. He fancies it all metaphor and symbol, when it is a painting of symbol and metaphor on a literal ground, without which neither metaphor nor symbol could have light or shade. He seems also not to know the plan upon which God delivers his prophecies to men, that the latter always amplify and explain the former. He seems also to be guilty of the gross absurdity of limiting a particular description by a general one, when the general one ought to be qualified by the particular. Mr. Morison, I therefore conclude, has not the requisite "wisdom" to lecture upon *Prophecy*. If Mr. Morison had said, "It appears from Matthew that all nations shall be gathered before the Son of Man at his appearing, and there shall then be made a separation between the *sheep* and *goats*; that it appears from St. John, that this shall be accomplished at the last day at a definite hour or uninterrupted period of time; but that according to the Epistles and Apocalypse, that this day, or hour, or period of time would be of a very long duration (see p. 108); and that though all nations should be gathered before the Son of Man at his coming, yet that this would be in successive portions of the same day, or hour, or period; that those that are Christ's should rise and be changed first (see p. 254), and that the total vanquishment of death should not be accomplished till the last period of the last day" we should have thought Mr. Morison had known how to divide the word of truth rightly. But so far is he from doing so, that he takes in the ornamental similitude of an earthly tribunal where the judge is represented as seated, and plaintiff and defendant arrayed *simultaneously* before him, into the account, which is merely to set off the parable as the antagonist texts prove it to be,—which is the mere shell of the parable that is to be cracked and thrown away when the kernel is got at—and sets this up to knock down other statements which demand equal consideration with those of his own selection, and some of which he ignorantly stigmatises as all metaphor and symbol, when these very properties would equally condemn his own set, as witnessed in the very case of the *sheep* and *goats*. But how consistently might a judge say, when the Assizes are

at a *distance*, that he will have all the culprits before him, immediately he comes to the Sessions-house, before any thing else is done, and yet, when he arrives, divide his work off into separate portions, and have only particular sets of criminals brought before him on particular days, till he gets through his work! But Mr. Morison never thought of this. We would advise him to study *Perspective*. The true state of the case is this. The witnesses or Nonconformist churches having regained the *heaven*, or dominion which they had lost by the war of the Beast (xi. 11, 12) and having extended it over the kingdoms of the world, and delivered it from the sword of Antichrist by the great earthquake or revolution, the *hail* or Northern Power, "the Prince of Rosh," as the septuagint version of Ezekiel's famous prophecy of Gog from the North renders it, makes a descent upon the emancipated church, when the Lord Jesus or *Ark* appears in flaming fire, and destroys them who destroy the earth (xi. 19). See note, p. 444. The good symbolised by the nations then rise, but the *abyss*, or *bottomless pit* which is another symbol for the *sea*, or nations, or world, as shewn at p. ix, is *shut up*, i.e. the nations no longer exist, are dead, and do not rise till the end of a thousand years, and the devil, or evil is shut up, or no longer exists with them. For if the devil is shut up in the *ABYSS*, it is plain that the *abyss* is shut up too. Every one that is left of all the nations that fought against the Word of God, but were slain by his spiritual sword, i.e. converted to the truth and changed, then walk in the light of the beloved city of the saints (Zech. xiv. 16), and worship the king, the LORD of hosts, and the kingdoms of the earth do bring their glory and honour into it (Rev. xxi. 24); but when the *abyss* or *bottomless pit* is again opened or the *rest of the dead*, the nations of the world, Gog and Magog for number, rise, and the devil or evil appears again with them, an act of separation and judgment is evidently made, and they are *cast out into the outer moral and intellectual darkness* of the *four quarters of the earth*, excluded from the light and glory of God and the Lamb within the central city (xxi. 23), being the *dogs* without (xxii. 15), who possibly are permitted to come only into the *camp* without the city (xx. 9; xxi. 27) to celebrate some figurative feast of tabernacles (Zech. xiv. 18) in shame and despair. After having possibly suffered each his grade of mental torment, they rise in desperate and dia-

bolical phrensy against the Lord's elect, and their temporary anguish is finally closed in mercy by an overwhelming personal destruction, the fire of which none can stop, and the worm of which none can stay, the effects of which will be continually felt through all ages, and the infamy of which will be eternally suffered without any possible mitigation. (See DEATH 6). The smoke of their torment shall ascend up before God for ever and ever. They shall be perpetually prevented from rising again to that life which was their original gift, from the stink of their unpardonable guilt. It is their *second* irredeemable, unrespirable, unmitigable death. All this is generalised in the *Seventh Vision* as I have critically shewn the succeeding portion of the Apocalypse to be, in which the distinct rise of the bad is mentioned, as the distinct rise of the good was mentioned in the *Sixth*, though in an inverted order as is not unusual. The *Sea*, i.e. the world, the bad, gave up the dead which were in it, both *Death* the intermediate state of the bad, and *Hades* the intermediate state of the good gave up the dead which were in them, and of course apportioned them their place without or within the city according to their works. *Death*, i.e. the *first* death or intermediate state of the bad, and *Hades* the intermediate state of the good are cast into the lake, i.e. put an end to, when the possessors of each state rise. Then those not written in the book of life are cast into the lake of fire, which is the *Second* death of the wicked, by the fire which came down from God out of heaven. And here Mr. Morison has again fallen into a mistake for want of attending to the *perspective* nature of the general judgment in which a thousand years or more are seen as one point in the distance of a general view, and for want of comparing Scripture texts with each other, and splitting the difference between them. Mr. Morison affirms that if our Lord come with the Millennium, there is to be no more death, according to Rev. xxi. 4. And here he mistakes a particular statement for a general one; for, if Mr. Morison had examined the context he would have found that this regarded only the beloved city. There is no more death in the *city*, because there is no more *sea* or Gentiles which tread in the holy city, they being cast out. But it would be true with regard even to those *without* as well as those *within* the city; for death there evidently applies only to the *first* death and is distinguished from the *second* death: and it would

then mean there will be no more death with the *expectation* of a resurrection, but when death again comes, it will be an irrevocable one. But that there is to be death of some sort after our Lord's appearing I have clearly shewn at p. 254. But again: the *Seventh* vision *generalises* the particular account of the *Sixth*, and in the immensity of eternity the Millennium vanishes as an indistinguishable spot. Looking down through an immensurable, incomprehensible eternity, the saints are seen to reign for ever and ever (xxii. 5); but hovering on the border of eternity, the good are said to reign on earth with Christ, unmolested by the subsequent and short intrusion of the wicked on their inheritance, *a thousand years* (v. 10. xx. 4). *Death* and the *Sea*, therefore, are in the *general* view, like the evanescent chord of an arc: *There is no more sea, there is no more death*. That the *Bride* or *Beloved City* is the converted Jews, though certainly they may form an integral part of her, is highly ridiculous, and completely out of keeping with the Apocalypse; and that they should be restored to the land of their fathers, in its literal sense, is as pernicious an error as it is an anti-scriptural one, into which even Dr. Collyer in his *Aspect of Prophecy respecting the Present and Future State of the Jews*, has fallen. For what is this land of their fathers in Ezek. xxxvii. 21—28, to which Dr. C. refers? St. Paul says it was the land of *promise* in more than one sense, Heb. xi. 8, 9, 10. If Dr. Collyer had recollected that a *city* meant a church or society of men independent of the houses they dwelt in, he would have concluded that the land, on which that city was built, were the covenants, laws, and institutions on which the society was established, and hence he would have rightly concluded that the land of the Jews' forefathers was the Abrahamic *promissory* covenant, of which the Christian is the *cash payment*. Now the Jews have been shut out of this, for this thousand years or more, in much wailing and gnashing of teeth, from the temporal sufferings which they have experienced among the nations, while many have come from the North and the South, the East and the West, and have set down with Abraham, Isaac, and Jacob in their promises, "that they without us should not be made perfect." If the Jews' is a *temporal* hope, they would decidedly prefer the money-markets of London, Paris, and Vienna to any transportation or banishment to Judæa. For "truly if they had been mindful of that

country from whence they came out, they might have had opportunity to have returned: but now (it is to be hoped) they (will) desire a better country, that is, an heavenly." Dr. C.'s union of Judah and Israel is clearly referred by our Lord to the union of Jews and Gentiles (John x. 16), the ten lost tribes being leavened with the Gentiles, i. e. the converted Gentiles, not the wicked heathen, to carry them into the new covenant with them as one of the sticks. And this promissory land of the Jews' forefathers brings me to Mr. Orme's *new heavens and new earth*. Now, I do not think Mr. Orme fully understands the *Nature of the Present Dispensation*; nor do I think that he has that "*peculiar wisdom*" to lecture upon the *Character of the Present Dispensation as viewed in Connexion with PROPHECY*. Mr. Orme, it is evident, understands it *partly*; but he is clearly infected, notwithstanding the professed "exclusive spirituality" of his system, with the same political mania as Mr. Jones is. So that from his party virulence he is prevented from seeing fully the whole of it. Mr. Orme is evidently a leading man, and we may consequently take his views as the views of his faction. Thus Mr. Orme talks of "a state of political economy, of judicial procedure, of international relationship with all their inseparable adjuncts, which the world before had never witnessed," (p. 45) in his millennium, so that notwithstanding Mr. Orme's "exclusive spirituality" of the reign of the saints, there is a deal of political diplomacy lurking under it. And we may easily see what he means by a *state of political economy, and international relationship with all their inseparable adjuncts*, when he talks his comparative praise with regard to the different degree of congeniality the different forms of civil government have with Christianity. "*Though not equally congenial, its existence is compatible with every form of civil polity. It was cradled under a despotism, and rose to maturity in opposition to the frown of imperial Rome. It has prospered under the protection and encouragement of a limited monarchy in a free country. It has struck its roots deep in the soil of a republic—where it is sending forth its boughs unto the sea, and its branches to the rivers; and covering its towering mountains with its goodly shadow.*" p. 37. Yes, yes, Mr. Orme, we see on which side of the Atlantic the "international relationship" is to begin, and where the "inseparable adjunct" is to follow. We

see in which of the two Yorks congress is next to meet, situated in the midst of her new federative republics with plain *Mr. so and so, late premier, President.* "We require no new discovery of the divine mind: the introduction of no new principle in the divine government; the employment of no new species of moral force to accomplish *all that we expect,*" says Mr. Orme, p. 47; and then to shew you how desperate he is, and what a well-organised conspiracy he has got up: he says, "on our side is a constantly increasing band of warriors, who scorn to be intimidated by danger, and who will always prefer death to disgrace and defeat," (p. 59); and then to let you see that it is not all talk, he concludes his oration with a bold appeal to his auditory, "ONWARD—ONWARD—ONWARD" says he, all in capital letters (p. 60). It is true, I have only given the cloven-foot of the oration, for it is otherwise in the highest state of "exclusive spirituality," being invested with a radiance of light, which is sometimes so dazzling as to be verily incapable of being looked at with any degree of critical acumen. Thus Mr. Orme talks (p. 30) of "the glorious advent of the rightful monarch of the earth, when he shall come the second time, in his garments of glory and of beauty to conduct his ransomed church into his *Father's presence,*" as though the Father did not live nigher than some fifty systems off! And here lies the root of the two grand presumptions throughout his discourse:—1st, that the Father lives at some distance off from this terrestrial sphere, in a place called heaven; and 2ndly, that this heaven is a particular spot, to which the church, in its glorified state, is to be translated! That these vulgar errors should pervade the discourse of so sensible a man as Mr. Orme is really astonishing! and that his scheme should entirely rest on these baseless assumptions is still more surprising! That he should, after so much declamation against Judaising Christians, fall into the Judaical error that heaven was essentially a place in defiance of God's own assertion, that it was a *state* of joy (Isa. lxv. 17, 18), and St. John's description of it, that it might be in the skies, or descend thence upon earth (Rev. xxi. 2, 10, compared with Isa.) confined to no particular spot, and of our Lord's direct correction of the vulgar creed, that it was an internal principle which was not to be sought for from without; and that after having insisted that we had *already* come to the heavenly Jerusalem (p. 31), he should still

bolical phrensy against the Lord's elect, and their temporary anguish is finally closed in mercy by an overwhelming personal destruction, the fire of which none can stop, and the worm of which none can stay, the effects of which will be continually felt through all ages, and the infamy of which will be eternally suffered without any possible mitigation. (See DEATH 6). The smoke of their torment shall ascend up before God for ever and ever. They shall be perpetually prevented from rising again to that life which was their original gift, from the stink of their unpardonable guilt. It is their *second* irredeemable, unrespirable, unmitigable death. All this is generalised in the *Seventh Vision* as I have critically shewn the succeeding portion of the Apocalypse to be, in which the distinct rise of the bad is mentioned, as the distinct rise of the good was mentioned in the *Sixth*, though in an inverted order as is not unusual. The *Sea*, i.e. the world, the bad, gave up the dead which were in it, both *Death* the intermediate state of the bad, and *Hades* the intermediate state of the good gave up the dead which were in them, and of course apportioned them their place without or within the city according to their works. *Death*, i.e. the *first* death or intermediate state of the bad, and *Hades* the intermediate state of the good are cast into the lake, i.e. put an end to, when the possessors of each state rise. Then those not written in the book of life are cast into the lake of fire, which is the *Second* death of the wicked, by the fire which came down from God out of heaven. And here Mr. Morison has again fallen into a mistake for want of attending to the *perspective* nature of the general judgment in which a thousand years or more are seen as one point in the distance of a general view, and for want of comparing Scripture texts with each other, and splitting the difference between them. Mr. Morison affirms that if our Lord come with the Millennium, there is to be no more death, according to Rev. xxi. 4. And here he mistakes a particular statement for a general one; for, if Mr. Morison had examined the context he would have found that this regarded only the beloved city. There is no more death in the *city*, because there is no more *sea* or Gentiles which tread in the holy city, they being cast out. But it would be true with regard even to those *without* as well as those *within* the city; for death there evidently applies only to the *first* death and is distinguished from the *second* death: and it would

see in which of the two Yorks congress is next to meet, situated in the midst of her new federative republics with plain *Mr.* so and so, *late* premier, President. "We require no new discovery of the divine mind: the introduction of no new principle in the divine government; the employment of no new species of moral force to accomplish *all that we expect*," says Mr. Orme, p. 47; and then to shew you how desperate he is, and what a well-organised conspiracy he has got up: he says, "on our side is a constantly increasing band of warriors, who scorn to be intimidated by danger, and who will always prefer death to disgrace and defeat," (p. 59); and then to let you see that it is not all talk, he concludes his oration with a bold appeal to his auditory, "ONWARD—ONWARD—ONWARD" says he, all in capital letters (p. 60). It is true, I have only given the cloven-foot of the oration, for it is otherwise in the highest state of "exclusive spirituality," being invested with a radiance of light, which is sometimes so dazzling as to be verily incapable of being looked at with any degree of critical acumen. Thus Mr. Orme talks (p. 30) of "the glorious advent of the rightful monarch of the earth, when he shall come the second time, in his garments of glory and of beauty to *conduct his ransomed church into his Father's presence*," as though the Father did not live nigher than some fifty systems off! And here lies the root of the two grand presumptions throughout his discourse:—1st, that the Father lives at some distance off from this terrestrial sphere, in a place called heaven; and 2ndly, that this heaven is a particular spot, to which the church, in its glorified state, is to be translated! That these vulgar errors should pervade the discourse of so sensible a man as Mr. Orme is really astonishing! and that his scheme should entirely rest on these baseless assumptions is still more surprising! That he should, after so much declamation against Judaising Christians, fall into the Judaical error that heaven was essentially a place in defiance of God's own assertion, that it was a *state* of joy (Isa. lxxv. 17, 18), and St. John's description of it, that it might be in the skies, or descend thence upon earth (Rev. xxi. 2, 10, compared with Isa.) confined to no particular spot, and of our Lord's direct correction of the vulgar creed, that it was an internal principle which was not to be sought for from without; and that after having insisted that we had *already* come to the heavenly Jerusalem (p. 31), he should still

country from whence they came out, they might have had opportunity to have returned: but now (it is to be hoped) they (will) desire a better country, that is, an heavenly." Dr. C.'s union of Judah and Israel is clearly referred by our Lord to the union of Jews and Gentiles (John x. 16), the ten lost tribes being leavened with the Gentiles, i. e. the converted Gentiles, not the wicked *heathen*, to carry them into the new covenant with them as one of the sticks. And this promissory land of the Jews' forefathers brings me to Mr. Orme's *new heavens and new earth*. Now, I do not think Mr. Orme fully understands the *Nature of the Present Dispensation*; nor do I think that he has that "*peculiar wisdom*" to lecture upon the *Character of the Present Dispensation as viewed in Connexion with PROPHECY*. Mr. Orme, it is evident, understands it *partly*; but he is clearly infected, notwithstanding the professed "exclusive spirituality" of his system, with the same political mania as Mr. Jones is. So that from his party virulence he is prevented from seeing fully the whole of it. Mr. Orme is evidently a leading man, and we may consequently take his views as the views of his faction. Thus Mr. Orme talks of "a state of political economy, of judicial procedure, of international relationship with all their inseparable adjuncts, which the world before had never witnessed," (p. 45) in his millennium, so that notwithstanding Mr. Orme's "exclusive spirituality" of the reign of the saints, there is a deal of political diplomacy lurking under it. And we may easily see what he means by a *state of political economy, and international relationship with all their inseparable adjuncts*, when he talks his comparative praise with regard to the different degree of congeniality the different forms of civil government have with Christianity. "*Though not equally congenial*, its existence is compatible with every form of civil polity. It was cradled under a despotism, and rose to maturity in opposition to the frown of imperial Rome. It has prospered under the protection and encouragement of a limited monarchy in a free country. It has struck its roots deep in the soil of a republic—where it is sending forth its boughs unto the sea, and its branches to the rivers; and covering its towering mountains with its goodly shadow." p. 37. Yes, yes, Mr. Orme, we see on which side of the Atlantic the "international relationship" is to begin, and where the "inseparable adjunct" is to follow. We

see in which of the two Yorks congress is next to meet, situated in the midst of her new federative republics with plain *Mr. so and so, late premier, President*. "We require no new discovery of the divine mind: the introduction of no new principle in the divine government; the employment of no new species of moral force to accomplish *all that we expect*," says Mr. Orme, p. 47; and then to shew you how desperate he is, and what a well-organised conspiracy he has got up: he says, "on our side is a constantly increasing band of warriors, who scorn to be intimidated by danger, and who will always prefer death to disgrace and defeat," (p. 59); and then to let you see that it is not all talk, he concludes his oration with a bold appeal to his auditory, "**ONWARD—ONWARD—ONWARD**" says he, all in capital letters (p. 60). It is true, I have only given the cloven-foot of the oration, for it is otherwise in the highest state of "exclusive spirituality," being invested with a radiance of light, which is sometimes so dazzling as to be verily incapable of being looked at with any degree of critical acumen. Thus Mr. Orme talks (p. 30) of "the glorious advent of the rightful monarch of the earth, when he shall come the second time, in his garments of glory and of beauty to *conduct his ransomed church into his Father's presence*," as though the Father did not live nigher than some fifty systems off! And here lies the root of the two grand presumptions throughout his discourse:—1st, that the Father lives at some distance off from this terrestrial sphere, in a place called heaven; and 2ndly, that this heaven is a particular spot, to which the church, in its glorified state, is to be translated! That these vulgar errors should pervade the discourse of so sensible a man as Mr. Orme is really astonishing! and that his scheme should entirely rest on these baseless assumptions is still more surprising! That he should, after so much declamation against Judaising Christians, fall into the Judaical error that heaven was essentially a place in defiance of God's own assertion, that it was a *state* of joy (Isa. lxxv. 17, 18), and St. John's description of it, that it might be in the skies, or descend thence upon earth (Rev. xxi. 2, 10, compared with Isa.) confined to no particular spot, and of our Lord's direct correction of the vulgar creed, that it was an internal principle which was not to be sought for from without; and that after having insisted that we had *already* come to the heavenly Jerusalem (p. 31), he should still

maintain, that there was a new heaven and earth besides, for which believers were still taught to hope (p. 48), when Isaiah (lxv. 17, 18) explicitly identifies the one with the other, is to me a conclusive ground of belief that he has been led away by some blind attachment to party or system. The same partial views of scripture adhere to Mr. Orme's scheme as do to those of Mr. Jones and Mr. Morison. We therefore agree neither with Mr. Orme's views of the *perpetuity*, nor those of the *spirituality*, nor those of the *universality* of the present dispensation. Mr. Irving and Mr. Orme are the antipodes of each other, and consequently both wrong. "When we speak of the perpetuity of the dispensation," says Mr. Orme, (p. 39) "we do not mean that it is to last for ever, but that it is to last to the end of time, that it is to undergo no change in its principles or administration, till the heavens shall be no more." Now we maintain that the present dispensation is perpetual in its widest sense. We agree with Mr. Orme, against Mr. Irving, that we *have* received the New Covenant, mentioned Heb. viii. 8, but we deny that it is brought into full operation. We *have* bequeathed us the kingdom which cannot be moved, but we are not put in legal possession of it, though we act as if it already were our own. Our executor is gone into heaven, "to appear in the presence of God for us," "to make intercession for us"—to get the will proved, and he will remain there as surety till the debts upon the estate are all payed. "For as it is appointed unto men *once* to *die* and *after* this the *judgment*, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second* time *without* sin unto *salvation*." Heb. ix. Therefore all our transactions in the mean while are upon credit. "*Faith* is the substance of things hoped for, the evidence of things not seen." And though, Mr. Orme, we have the kingdom given us, yet we must still "have grace," still behave ourselves, lest the will become ineffectual, "for here have we no continuing city, but we seek one to come," for though we are come to the city, yet the city has not yet come to us. The New Jerusalem has not yet descended from God out of heaven. And here Mr. Orme lies another difference. For though we may be come to the heavenly Jerusalem as individuals, yet we may not be come to it as a body. And these two things you have confounded. The former *you* have treated of, which has nothing to do with

prophecy; and the latter is solely prophetic. The former is the termination of every Christian's militant state, and the latter is the termination of the church's militant state. In the latter you have cast away a great guide, typical prophecy, because in your zeal against Judaism you have confounded *two other* things, that in which the law or Mosaic dispensation was "A *SHADOW* OF GOOD THINGS TO COME," but "NOT THE VERY *IMAGE* OF THE THINGS." Heb.x.1. In your zeal to shew that the Mosaic dispensation was not the very image of the good things, you have entirely disused the shadow of them. Mr. Irving, and all state-churchmen make the shadow the image; and thus because Church and State were mixed in the first "heaven and earth," or Jewish polity, of course they must be mixed in "the new heaven and earth," which Mr. Orme, in your strange system, you have distinguished from the heavenly Jerusalem, and have thus in effect added to it a *second* "new heaven and earth," to arise "when the heavens shall be no more" as your rhetoric says. Now as bad imitators generally imitate the faults of their authors, this has been done by the state-churchmen. For exactly in that very point where St. Paul shews the first covenant was in fault, there the state-churchmen have imitated it. "If that first covenant had been faultless, then should no place have been sought for the second" says St. Paul, Heb. viii. 7; and immediately proceeds to shew the glories of the New Covenant, that it was not according to the compulsory one that was made with the Jews when they came out of Egypt, one only of outward obedience in which they did not continue, but one which should pervade the heart, and require not outward drilling by the birch of the Mosaic schoolmaster, civil power, since the wrath of man could never effect the righteousness which was required by God (James, i. 20), the Mosaic dispensation being "the ministration of death," but the Christian "the ministration of the Spirit," "the perfect law of liberty in Christ Jesus" (2 Cor. iii. 7, 8), "who is as a son over his own house" which is taught privately at home. So that I take a certain shuffling *British Critic*, to be nothing less than something which I should not wish to name, when he wishes to insinuate that our Lord's declaration that "his kingdom is not of this world, else would his servants fight," meant nothing more than that the church was not the state, for that was the case even under the Mosaic economy. There was a

heaven and a earth there. But it shows not only that the church was not the state, but that they were opposites, and could not mix from their very nature. The Mosaic economy, therefore, being inefficient to work the righteousness required by God, made way for the better covenant, of which the former was only the *shadow*, and not the very *image*, and therefore not to be imitated. To say then, that kings, under the new dispensation, should exercise the "prerogative which we see to have been given always to all godly princes in holy Scripture by God himself" as the *Thirty-seventh* Article of the Church of England says, is to bring back the "weak, and unprofitable, and imperfect, and beggarly commandment going before, which had been disannulled," (Heb, vii. 18, 19). Jesus Christ "having spoiled principalities and powers" of their religious use, "made a shew of them openly, carrying them off in triumph in *himself*," of whom they were the *shadow*, though, not the *image*, they being *civil* and He *spiritual*. So that it is right down blasphemy to make the HORNS of the *Beast* the *substance*, as if the Jewish civil magistrates were types of *them* (Coloss. ii. 15—19). And now, Mr. Orme, we come to the shadow. We *have* received the New Covenant, but in the *wilderness*, which like that of Moses, contains many things which can be brought into full operation, only when we arrive in the land of promise. The former earth and heaven *have* been shaken and removed. We act upon the *faith* of things hoped for, and as a body we press forward to the promised land, though we must all die in the wilderness before we enter upon it, and our leader must die with us, and for us. In our march also to the better country, in every stage of our journeying when the ark is taken up and our trumpet sounded, we must not make any compromise with the nations among whom we pass, we must not intermarry with them by any apostate coalition, we must keep clear of all secularities; but then Mr. Orme, when we keep clear of them, it is not because we intend to let them alone, for we must give them no quarter, we must not even step into their Babylonish garments, we must kill our enemies right out, strip them bare and burn their spoil without the camp. We are free, because we must act freely upon them, without being warped and clogged by any untimely connexion. We have *power over the waters* of nations to *turn them into blood*, and to *smite the earth with all plagues as often as we will*, each of us being a Moses, but not by the carnal,

secular, temporal fire and sword, but by the spiritual and sword, of the Word of God, the moral violence of legitimate agitation of OPINION. We must infuse our own spirit into civil governments, leaven them with our own leaven, mould them according to our own shape, and eventually supersede them, *take the kingdom and possess the kingdom for ever and ever*. It is true, Mr. Orme, what you say of Christianity, that "though not equally congenial, its existence is compatible with every form of civil government" (p. 36). But, Mr. Orme, it is *perfectly* congenial with *none*, it cannot endure a civil government by the side of it,—it is to make us *all* kings and priests—it is to produce order without law, and harmony without any sort of discipline. This is the new earth and new heaven to which we march. This is the visionary, highly laughable, preposterous project upon which our spiritual Moses has led us out in the wilderness for; and consequently, Mr. Orme, we must all die the first, before he can get a race to spring up by a resurrection who shall forget the flesh-pots of Egypt, and be cured of that grovelling swinishness which so easily besets us. But, Mr. Orme, we are now nigh the end of our march. We are close upon the banks of the Jordan. We Nonconformists have infused civil governments with a great portion of our spirit since the Reformation, our enemies themselves being judges. But, Mr. Orme, there is another tussle, grand, grand, tussle, which requires a few such stout-hearted men as yourself, Mr. Orme, before human institutions are informed with the last possible grade of liberty which is compatible with the present order of things. Joshua *has* begun to supersede the Moses by the commencing last diffusion of the Holy Spirit i. e. of correct notions of Christ's kingdom, as a preparatory Elias to the Millennium. All *his* commission *may* be effected by the ordinary means, but never, never, never, Mr. Orme, can we pass over the Jordan into the land of eternal inheritance without some miraculous intervention. You may get a *you* "expect," Mr. Orme, without "the employment of any new species of moral force," viz. "a state of political economy, of judicial procedure, of international relationship with all their inseparable adjuncts, which the world before had never witnessed," and all that worldly sort of thing, which you can find to be compatible with your "exclusive spirituality;" but all what God expects, and

all what his visionary scheme of perfection demands, that Christ should reign over us without any "state of political economy, of judicial procedure, of international relationship" at all, cannot be effected without the Lord Jesus himself personally appearing and slaying those who would not have him to reign over them before him. You might get up in your pulpit, Mr. Orme, and cry "ONWARD, ONWARD, ONWARD," as much as you liked, for this, but after having descended from your rostrum, you would be obliged to go home and think no more about it. The Lord Jesus, therefore, having followed up the blow of Mr. Orme and his "constantly increasing band" of Invincibles *clothed in fine linen, white and clean*, by a personal appearance, as *captain of the host of the Lord*, the foredoomed Jericho falls at the last trump, is involved in the lake of fire and burned with its Imperial and Papal systems, and Gog and his numberless hosts with it; and the covenant which had been miraculously signed and sealed at first, is brought into full operation by a miraculous opening of the books at last. Thus, Mr. Orme, having entered into the land with only your *partial* assistance, we now have rest for a thousand years, being the time of the judges sitting upon thrones and reigning with Christ, not *spiritually*, Mr. Orme, in *your* mixed worldly sense, for in that sense we *have* been already "raised up together" according to the Apostle, Eph. ii. 6. "and made sit together in heavenly places in Christ Jesus," but in a *proper* "exclusively spiritual" sense, viz. with spiritual *bodies* as well as spiritual *minds*, i. e. with bodies adapted to an exclusively spiritual mind, incapable of sin, and with exclusively spiritual laws, without any of your worldly admixture of political economy. But though we come into nominal possession of the land, yet after our temporary rest, the Canaanites, whom we had merged in the lake of fire at the beginning of the Millennium rise up again against us by a second real resurrection, Gog and Magog for number, and it is still left for David our king to put us in full possession of all the inheritance promised us, by eradicating our enemies from the earth again for ever. Then our spiritual Solomon sits upon his peaceful throne through a blessed eternity. Thus, Mr. Orme, I have shewn how the law or Mosaic dispensation was *a shadow of good things to come*, from its rise in the wilderness to the full accomplishment of the covenant in the days of David and Solomon. I go no

lower in the typical application, because I imagine that the time elapsing between Solomon and Christ was as introductory to the Christian dispensation as that between Abraham and Moses was to the Mosaic, shadow chasing shadow till the full day come, the Abrahamic promises prior to Moses being typical of those immediately prior to Christ, each set ushering in its own dispensation. For after Solomon fell, the prophets taught men to look for the substance of the shadow, the throne of David to be raised up again in the throne of Christ. *Shadows*, therefore, having struck more terror into your perpetual and exclusively spiritual scheme than ten thousand *images* of the Mosaic church state, and headed by Mr. Irving, I shall now come to close quarters with your *universality*, Mr. Orme. And here I am exceedingly amazed at a Calvinist, an exclusive spiritualist carried away by the *ignis fatuus*, the phantasm, of a Millenary and temporal *universal* Christianity! Does Mr. Orme then think that the mere temporal universality of the Christian dispensation is the ultimate end of God's moral government on earth? Does he think that God will be satisfied with the specious surface of a *Catholic* religion, when in Mr. Orme's own opinion he dislikes even a national one? Is it not the grand error of national Christianity that every member of the State is by birth a member of the church of Christ, when the church of Christ is only a few elected *out* of the State? And, what too, Mr. Orme, when "we have here no continuing city, but seek one to come," will God lavish all his glory upon the present state of things? Will he prolong this present state of things for a mere outward unmeaning shew, when his saints are crying out day and night for their full redemption? Oh no, assuredly not. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Behold I come quickly, and my reward is with me." This is the ultimate end of God's dispensation. A right knowledge and outward profession of the true principles of Christianity *may* run and be glorified before the Lord come, but wherever is it to be found in the Scripture, that a true knowledge and a true practise were to be commensurate?—At the same time that the prophecies concerning churches and systems speak of a glorious diffusion of the right principles of Christianity, at the time of the end, the prophecies concerning individuals make personal Christianity to be at a low ebb. They are eating and drinking and

marrying and giving in marriage with the utmost religious indifference on the very day that the Son of Man is revealed, and even those who cry day and night unto him to avenge them, have no faith in his appearance—a description which has nothing in it that can quadrate with the prophecy of the destruction of Gog and Magog at the end of the Millennium, when the beloved city has been already avenged, and the rebels are engaged in a holy war, but which rather in the latter instance will fit Mr. Orme's case. The coming of our Lord and the avenging of his church happen together (Luke xviii. 8; Rev. xix. 2,) which puts Mr. Orme's *thousand year* scheme of an universal diffusion of prosperous Christianity with the continuation of the present order of things, quite to flight. His is nothing but a political Millennium at bottom. But to give the finishing blow to Mr. Orme's universality, there is nothing in St. John's description of the Millennium which affords the slightest countenance to it; but flatly disproves it. The camp of the saints and the beloved city there occupy but a small surface of territory. There is room for an immense host of nations in *the four quarters of the earth* besides, *without* the city; and not only room, but *moving* room too, so that they can come up on the breadth of the earth and encompass the city: which gives a poor idea of the universality of the saints who are to take the kingdom and possess the kingdom for ever and ever, as the distinction between Gog and Magog and the beloved city shewn at p. 107 testifies. And now we come to the shadow. That the earthly Canaan was a type of the heavenly is universally admitted. But it was “the shadow and not the very image of it.” *It was the shadow*, because a small portion of mankind was selected out of the rest as the peculiar favourites of God, and established in the heart of their enemies, till they vanquished them in the time of David, which is the case of the beloved city in its eternal state, as before shewn. But it was *not the very image of it*, because the first selection was made upon the arbitrary Calvinistic Old Testament plan, but the second upon the New Testament Arminian scheme. And now we come to a conclusion with the *new heavens and new earth*, in which Mr. Orme and Mr. Jones are in the same error, confounding the two plots, the march of the church to them as a body, and the march to them as individuals, the former of which is closed at what is called the end of the world, and the

latter at the end of every Christian's life. It is the same kind of error which exists between Mr. Orme and Mr. Irving, neither distinguishing between the prophecies which regard *personal* religion, and those which regard *ecclesiastical* religion, those which regard the *practice*, and those which regard the *theory*, the latter being good, while the former is comparatively bad. The *individual* arrival of the church to the *new heavens and earth* is expressed in that part of the Apocalypse, xiv. where the first-fruits are seen with the Lamb on *Mount Sion*, that *new heaven and earth* which I have shewn, did not exist before Christ's coming, under DEATH, 5 p. 199, and which Mr. Orme, to have been consistent with his text, ought to have shewn had already superseded the old ones. But he is not only not consistent with his text, but he has taken unwarrantable liberties with it both in interpretation and translation. *He is not consistent with his text* (Heb. xii. 27, 28), because if he maintains that the *old* heavens and *old* earth, or the Jewish church and state are *removed* in order that those things which cannot be shaken may *remain*, he ought to have maintained that the *new* heavens and *new* earth are *come*, which, if he had read Is. lxxv. 17, 18, he would have found to have been the same as "the Mount Sion, the city of the living God, the heavenly Jerusalem," to which he *says* we are come, p. 27, (Heb. xii. 22,) to which indeed we *are* come, though we do not get *in* them till we die, "having here no continuing city, but seeking one to come," (Heb. xiii. 14). But here Mr. Orme was thrown off his conclusion by a feint. He saw that Peter in his 2nd Ep. iii. 13, represented the new heavens and new earth as still future, and also St. John at Rev. xxi. 1, and, therefore, not having skill enough to reconcile these discrepancies, he avoids the inference of his text. And hence we see the *unwarrantable liberty he has taken with the interpretation of it*. There and where he should have come to close quarters, and given a home thrust, he is absolutely paralysed. The text says, "And this word, YET ONCE MORE, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." No, shuffles Mr. Orme, not once more, but *twice* more, not "*cannot* be shaken," but "*to be shaken again*." "When we speak of the perpetuity of the dispensation, we do not mean," says he, "that it is to *last for ever*, but that it is

to last to the end of time—that it is to undergo no change in its principles or administration, *till the heavens shall be no more,*” (p. 39). “Consequently, when the immoveable should be substituted in the place of the moveable things, no subsequent alteration should take place *till the final consummation,*” p. 41. This is a pretty way of serving an Apostle! the dispensation is only perpetual and immoveable so long as will suit Mr. Orme’s system! “The present dispensation having abrogated the former, and being designed to last till the final consummation,” says he again, “is far inferior to the new heavens and new earth, wherein righteousness shall dwell for ever, and for which believers are taught to hope,” pp. 47, 48. But Mr. Orme knows as much about the *new* heavens and *new* earth as he does about the *old* ones. “Referring to the giving of the law, which was attended with so much majesty and terror,” Mr. Orme explains it, “Paul says at the 26th verse, *Whose voice then shook the earth,* but now (alluding to the prophecy of Haggai, in which the creation of the gospel kingdom is foretold) he hath promised, saying, *Yet once more I shake not the earth only, but also heaven,*” i. e. the earth stood for mount Sinai, and the heaven for the law, which was to be done away! a pretty confusion of symbol! But what is the real state of the case? The *earth* which had been shaken was the Jewish *state* shaken out of its place by the Babylonish captivity, but the *heaven* still remained. “For I am with you, saith the Lord of Hosts, *according to the covenant with you when ye came out of Egypt,*” (Hagg. ii. 5). But in a little while not only the Jewish state, but the Jewish church, were to be shaken, the heavens as well as the earth, and not only the *natural* Jewish church and state, but the *adopted* Jewish church and state, that system of church and state which now exists in Christendom upon the plan of the old Jewish. For though, Mr. Orme, the old heaven and earth are *nominally* abrogated, yet they are not *actually* abolished. The latter house still stands, and the glory of it is greater than that of the former, the present church and state being the greater glory of the Christian dispensation enshrined in the lesser glory of the Jewish. And thus we see in the Apocalypse the old heaven and earth *actually* standing till the last. (Rev. xx. 11.) And thus we see in Daniel it is the same temple that wants cleansing to the last. Then true Mr.

Orme, the new heavens and new earth to the church as a body are not come. All national churches are but integral parts of the latter temple, which must pass away. We, as the two Nonconformist *churches*, are journeying to the new heavens and new earth, like Joshua and Caleb; and we are the *two olive trees* on the sides of this latter temple (Zech. iv), who must infuse our spirit in it, that it may fall and become a plain. But, as individuals, we have been all along come to the new heavens and new earth if we become new creatures, if we put on the new man (not after a carnal commandment, but) which after God is created in righteousness and true holiness, and we are already raised up together and made to sit together in heavenly places in Christ Jesus. Otherwise, *Faith* is the only *substance* of things hoped for. And this brings me to the unwarrantable liberty you have taken with the translation. “Wherefore we having received the kingdom which cannot be moved, let us *hold fast the gift*, whereby we may serve God acceptably, with reverence and godly fear.” Hold fast the gift! What before you have got it! If Mr. Orme had said, “Let us hold fast the profession of our *faith* without wavering, for he is *faithful* who *promised*,” it would have been in keeping. But all what we have to hold fast there is plain *grace*, that we may not fall short of the claims we have upon the kingdom which is bequeathed us, by sinning wilfully after that we have received the knowledge of the truth (See Heb. xii. 15, 16, 17.) As a body we are still pressing forward for it, but the perfection which it demands, can only be brought into full operation by a new state of things, when there will be neither civil government nor ecclesiastical government necessary, and which must be prepared by a continual overturning till he comes whose right it is (Ezek. xxi. 27; Hagg. ii. 22). And now, having made Mr. Orme come back to himself and recover from the start which he experienced at his own argument, his dispensation becomes perpetual, without any reservation, in its genuine sense; and the consequence is that his new heavens and new earth, so deplorably remote, mystical and fugacious, at last, like the happy islands which still kept vanishing at every new geographical discovery, become replaced by a stable continent which fully compensates for *their* external splendour by *its* internal glories. In short, his new heavens and new earth become a new order of things upon this terrestrial

globe, prepared for this new order by a dissipation of its obnoxious elements by fire, and re-peopled by a select portion of its former inhabitants with new bodies adapted to their perfected souls. So that I take Mr. Orme's great talk about "the earth perishing and the mighty apparatus of the universe passing away like a scroll when it is rolled together," p. 55, as a mere oratorical flourish common to those whose fancy outstrips their reason, unless Mr. Orme would wish the wreck to enter into the composition of the new atmosphere, and the new earth, the suns (if they be *entire* bodies of light) forming the one, and the planets the other. This scheme I should have no objection to, if Mr. Orme should press it, though I should imagine that the happiness of a future state was rendered entirely independent of external circumstances, nevertheless, without neglecting them. But if Mr. Orme's "exclusively spiritual" mind should require the utter dissipation of matter in *his* eternal state, he will be content with being "absent from the body and present with the Lord," and look upon the resurrection as a vulgar thing adapted only to vulgar minds. But for my part I look for the promise of the restitution of all things, **BEHOLD, I MAKE ALL THINGS NEW** as true and faithful (Rev. xxi. 5,) and consequently I look for a new body as I look for a new soul, and I look for a new *material* earth and atmosphere as I look for a new *spiritual* earth and atmosphere, i. e. as I look for a new state of kingship and priesthood, order without law, harmony without discipline, which is already begun in this old earth in the true church. If I did not look for a new *body*, then I should not look for new Jerusalem "to descend from God out of heaven" on a material earth, but should regard Mr. Orme's "wreck of matter and crush of worlds" with indifference in the security of the soul's existence. But I hold it as a moral truth certified by the immutability and progressiveness of God's schemes as well as from his omniscience and omnipotence, that he did not call into form the mighty apparatus of the universe to fling it hereafter by, as an indomitable, unwieldy, stubborn thing, incapable of entering into his system; that he did not burst forth out of his slumber into all the glories of creation to retreat at a capricious turn of mind into his ancient mental abstractedness; but that he created matter in order to enlarge the sphere of heaven by associating it into its spirituality, and not after having once pronounced it good

for a holy use, to return defeated from his enterprise and hide himself behind his ancient invisibility of nothingness, in all the puerility of short-sightedness. No—God himself has eternally sanctified matter by assuming a material form himself; and whatever changes it may undergo in *improvement*, according to the progressive scheme of the Almighty, those “all things” which are declared to be made *for* an eternal Being, must be as eternal as himself to be worthy of his enjoyment. He who is head of the creation and the church, will preside over a church and creation worthy of himself. He who thinks no glories on earth can be worthy of the presence of the Son of God, may as well blot out his essence from existence which animates the viper on the dunghill; for if the wisdom and power of Christ are not disgraced in the maintenance of the lowest link in the creation by his *essential* presence, much less can the mere vehicle of that power and wisdom, his body, be polluted by a residence on earth. Whether the glories of his power and wisdom or the glories of his person be most resplendent, I leave men to judge. “In my Father’s house are many mansions,” says our Lord, “I go to prepare a place for you: and if I go to prepare a place for you, I will come again and receive you to myself. That where I am, there ye may be also.” (John xiv. 2, 3). And will these mansions and that place be out of the circle of that creation which was created *for* Christ? Did “God create all things by Jesus Christ,” and “give him to be head over all things to the church” for no other purpose than to destroy all things by Jesus Christ at his appearing, not long after their formation? Will there be such a waste of systems necessary to celebrate the nuptials of the God of Love? Impossible—Perish the thought.—“Thou hast created all things (the whole) O Lord, and *for thy pleasure* they are and were created,” say the church in heaven, with regard to the four living creatures, the symbols of that creation, which declares day and night the *holiness* of God exhibited in it (Rev. iv. 11). The creation falls down and worships the Lord Jesus, as its master, on his inauguration and enthronisation, and points out the place out of the many mansions of the universe in which the Lord will keep his court. “Thou art worthy to take the management of the dispensation and bring it into operation,” sing they: “for thou wast slain and hast redeemed to God by thy blood some out of (*Griesbach*)

every kindred, and tongue, and people, and nation; and hast made them (*Griesb.*) unto our God, kings, and priests; and they (*Griesb.*) shall reign on *the earth*." This then is the result of their *redemption*, for which they wait, and can be effected only by Christ's appearing: they shall reign on the *earth*. "The kingdoms of THIS WORLD shall become the kingdom of our Lord and his Christ, and he shall *reign for ever and ever*." Reign for ever and ever? Where? On this earth when he had not *before* reigned. Had he not reigned for ever and ever every where else? A new planet is drawn within the circle of the heavenly state, the boundaries of heaven are enlarged, and not contracted, or made stationary. God's designs are not conquest and retreat. "They take the kingdom and *possess* the kingdom for *ever and ever*." The planet is permanently incorporated with heaven. Not conquered and thrown away. "I John saw the holy city, new Jerusalem, *coming down from*" not *going up to* "God, *out of*" not *into* "heaven, *prepared* as a bride adorned for her husband (Rev. xxi. 2), having the glory of God," the Schechinah, Christ, (Rev. xxi. 11). Here is the glory promised (John xvii. 24), here is the place *prepared*. The saints are "caught up to be ever with the Lord" out of the general conflagration, but they finally descend with Him to reign on the earth, the inheritance of the meek. (Matth. v. 5). "Let us be glad," therefore, Mr. Orme, "and rejoice;" and let us leave your political, republican, and radical Millennium to "the dogs *without*" the city, shouting "Alleluia," that "the Lord God omnipotent reigneth" *within it*. Those who are satisfied with *partial* statements of scripture, on the true Calvinistic plan, will imagine that when Christ "receives" the church "to himself" he will, in the unmeaning flourish of Mr. Orme, "conduct it into his Father's presence, and there present it with exceeding joy," a story which is very good till another's told. I, for my part, drawing my conclusions by *comparing* spiritual things with spiritual, believe that when Christ receives his church unto himself, he will not conduct it into his Father's presence, but carry his fair one off "*from* God out of heaven" to that home from which he is at present an absentee. See Matth. xxiv. 42—50; Luke xii. 42, 43; xix. 11—27; Mark xiii. 34, 35; Matth. xxv. 1—30.

SHADOW OR TYPE.

SUBSTANCE.

The Law—a shadow of good things to come, but not the very image of them. Heb. x. 1.

All these things happened unto them for types. 1 Cor. x. 11.

The promise of the land of Canaan by Jehovah, and Abraham's visit there.

The family of Jacob in Egypt under the government of Joseph.

The four hundred years' bondage of Israel under the Pharaohs without a protector.

The deliverance of Israel out of Egypt by Moses.

The Jewish church in the wilderness, hankering after the flesh-pots of Egypt.

Joshua and Caleb the only two of the multitude come out of Egypt who live to enter the land of promise, and did not hanker after the flesh-pots.

Joshua appointed leader at the end of the journeying.

Passage of the Jordan, and personal appearance of the captain of the Lord's Host, or typical Messiah, fall and burning of Jericho, standing of the sun and moon, and partial conquest of the promised land.

The alternate rest and war of the land of Canaan during the time of the judges.

The conquest by David of all the land promised to Abraham.

The peaceful reign of Solomon.

The promise of the heavenly Canaan by the prophets and Elijah's symbolical visit there.

The Jewish church in bondage of the law under the Gospel prophets.

The four hundred years' bondage of the Jewish Church under the Law without any prophets to foretel the glory that should follow.

The deliverance of the Jews from the bondage of the Law by Christ.

The deliverance of the Gentiles from their Heathen superstitions.

The Christian Church in the wilderness hankering after heathen and Jewish superstitions, and secular establishments.

The Two Nonconformist Candlesticks who survive the fall of all those churches which are built upon Jewish and heathen superstitions and secularities.

The issue of the Word of God or successful dissemination of the Nonconformist and Anti-secular principles.

The resurrection at our Lord's personal Advent, the fall of the false church and its burning with fire, the time when "the sun of righteousness shall no more go down, neither shall the moon withdraw itself," Is. lx. 19, 20, and the church's partial inheritance of the renovated earth or heavenly Canaan.

The alternate rest and war of the Millennial church by the resurrection of the wicked at the end of the thousand years.

The extirpation of the wicked from all the earth, promised to the saints, by fire from heaven.

The peaceful reign of Christ through a blessed eternity.

The Chronological Prophecies serve to fix ~~the~~ meaning of those prophecies which are not chronological. Thus the confusion in the heavenly bodies, and the sign of the coming of the Son of man in the clouds of heaven with power and great glory, are referred by St. John to the fall of Paganism when the Son of God, and the Christian dispensation were to be substituted in the room of Jupiter and the heathen religious systems (Matth. xxiv. 30; Mark, xiii. 26; Luke, xxi. 27; Rev. vi. 12—17). It was to be *immediately* after the tribulation of the Jewish people, *i.e.* about 170 years after, in the *bird's-eye view* of prophecy. He then began to come figuratively in power and great glory, and sent forth his angels according to Matth. xxiv. 31, with the great sound of a trumpet alluded to at Rev. viii. 2, meaning his ministers with the public and open promulgation of the Gospel. But as the seventh trumpet is not yet sounded, the coming of the Son of man is not yet completed, it being a figurative coming which is finished literally. Thus in Daniel, when the Father sits in judgment upon the Papacy at the Reformation, the Son of man in another vision, or in one supplemental to it, is seen retrospectively as coming from the distance up to the foreground where the Father is sitting, (*i.e.* from the fall of Paganism we must conclude according to St. John's key,) to be the Father's assessor or to be brought *near before* him, *i.e.* to follow close upon the Father's session by his own sudden literal appearance, according to the chronological interpretation of the *perspective* (Dan. vii. 9—14). The coming of the Son of man therefore with power and great glory occupies *figuratively* a long period of time, meaning nothing more than the glorious and open progress of the Gospel from its victory over Paganism, Emperors and Kings, till it is terminated by Christ's sudden and personal Advent. The one is the *sign* of the coming, while the other is the coming itself; and in the one case Christ may be represented as attended by his angels, and in the other as without any escort whatever, save the caught-up saints, according to Acts i. 9—11. The figurative coming of the Son of man has been strangely made to apply to the destruction of Jerusalem by the Roman armies, when it was our Lord's sole intention to warn his disciples not to expect any coming at all then. Indeed if there was any coming then, it was the Father's, according to the parable of Matth. xxii. 2—7. For what is the sum of our Lord's argument?

That the disciples were not to confound the destruction of Jerusalem called *all these things* (Matth. xxiii. 36; xxiv. 3, 33, 34), the *sign* of his coming, which was to be immediately after the destruction of Jerusalem or *all these things* (xxiv. 29), and the end of the world, emphatically called "*that day*" when he should personally appear (xxiv. 14, 27, 36; 2 Tim. i. 12), before which much was to happen. For he says before the end of the world, or *that day*, there were to be false Christs, wars and rumours of wars, nations were to rise up against nations, and kingdoms against kingdoms, but the end was not yet; and there were to be famines, and pestilences, and earthquakes, this would be but their external afflictions. Then there was to be much persecution to the church itself, and many false teachers in it. Then this should be succeeded by a state of great religious indifference. And the Gospel was to be preached in all the world for a witness to all nations, and then the end should come (Matth. xxiv. 5—14). When therefore the destruction of Jerusalem was about to happen by the Roman armies, they were not foolishly to expect that the Son of man would come to deliver them as their false notions of Zech. xiv. might teach them to believe, and as many of the Jews would believe, but they were to get quickly out and save themselves by flight, disregarding any one who should pretend to be a Christ come to deliver them, whether he be in the wilderness or in the secret chamber, for there would be only one way of Christ's real coming, viz. like lightning to pounce upon the church itself, when it should be in a carcass-like state of religion at the end of the world. (15—28) See also Luke xvii. 20—27. As to the *sign* of his coming, immediately after the destruction of Jerusalem that would take place by a complete revolution in the symbolical heavens, the Pagan Emperor, his religion, and his priests, making way for the Christian Emperor, the Christian religion, and Christian ministers, when also the Gospel should go forth with power and great glory, and also with a great sound from the encouragement which Christ's ministers should receive from "the powers that be" to save men's souls. They might know then this for certain, as they knew that summer follows spring, that when *all these things* or the destruction of Jerusalem should take place, the *sign* of Christ's coming would follow close upon it, and for a further key they might know for certain that *all these things* or the destruction of Jerusalem would happen in

their generation; but as to the knowledge of "*that day*," as the day of judgment and Christ's real coming are emphatically called, that was quite another thing, *that* the Son of man knew nothing about. One thing was certain: it would be, when the world was in a state of utter religious indifference, nay, of open infidelity, just as was the case in the time of Noah. They would be eating and drinking, and marrying, and giving in marriage, just as in the day when Noah entered into the ark, and men knew not until the flood came and took them all away. True, there will be missionary societies and secretaries of missionary societies, a spreading of the gospel through all nations till the end. There will be also a glorious advance of the true principles of Christ's kingdom by the destruction of the *Beast* and *False Prophet* or civil and ecclesiastical rabbis. But the reason is evident in the latter case; men will care as much for the true and only Rabbi as for the false and hundred headed rabbi. Therefore, of two persons assembled together at "*that day*," one shall be taken to meet the Lord in the air, and the other left to be involved in the general conflagration (29—51). See also Luke xvii. 20—37. This is the argument which Faber, Hales, and a whole host of commentators have mistaken by confounding the sign of Christ's coming with the destruction of Jerusalem, when, according to St. John, it alludes to the overthrow of Paganism, after the tribulation which the Jews experienced from the *Pagan* emperors, and which, to their discomfiture and mourning, the tribes of the land experienced again from the *Christian* emperors when they saw the sign of the coming, especially from Justinian, as shewn pp. 78, 79,—when the carcasses of the disorganised tribes suffered a just punishment for their transgression against the Lord by the perpetual torment and abhorrence they have experienced, to use the figurative language of Isaiah (lxvi. 24), from the Christians to the present day. Many have come from the East, and the West, and the North, and the South, and have set down with Abraham, Isaac, and Jacob in the possession of the same blessed promises, while the children, to whom the kingdom was particularly promised, have been cast out, and the *History of the Jews* lately published will shew, that there has been weeping and gnashing of teeth enough for them.

I cannot close these *Prolegomena* without adverting to

my new exposition of the *Seventy Weeks* of Daniel, which is for the first time made use of as an intercalary link to connect the *inner wheel* with the *outer wheel* of Prophecy, the type with the substance, according to the demands of that peculiarity of the Jewish economy before elucidated from Dr. Pye Smith, and according to the unavoidably inferential intimations of the prophet himself. We quite agree with Mr. Faber that *Chronological* prophecy cannot have more than *one* accomplishment, if he means when it pays no distinction to type or shadow, but looks down the vista of time upon the church of God as under one uninterrupted dispensation whether she be Jewish or Christian. But when the chronological numbers fall *within* the Jewish era, and when it is evident that two events, the destruction of the Jewish polity, and the breaking up of the constitution of the church, are intended by the same prophetic terms, then chronological prophecy falls under the same laws as typical unchronological prophecy does. And this is the case with the *Seventy Weeks or Four Hundred and Ninety Years*. The same period must be calculated for the duration of the constitution of the Christian church as for the duration of the Jewish polity. Not so with the larger numbers of 1260 years, and 1290 years, and 2520 years, which *outrun* the duration of the Jewish state. These numbers cannot possibly have a repetition. The Jewish church and the Christian church are *then* looked upon as the one *Latter Temple*, the intercalary link of the second 490 years is annihilated, and the planting of the literal abomination of the Roman Eagles on the walls of Jerusalem, and the planting of the spiritual abomination of the Roman Emperors and the Popes within the precincts of the church, are looked upon as one event happening in the same point of time. The Roman Emperors and the Popes, and the law established clergy, are then looked upon as nothing else than the continuation of the line of the Jewish kings and High Priests and the law appointed Levites. The church is then nothing less than the *Latter Temple*, enshrining the greater glory of the Christian; a mixture of secularity and spirituality, of outward compulsion and inward Christian liberty, of Jewish penal law and Christian grace, of Jewish bigotry and Christian charity, of Jewish observance and Christian simplicity, a jumble of earthly things with heavenly things, a court or a state church, a royal coach

to heaven ; and consequently this is the sanctuary, according to the prophet, which wants cleansing out like the Augean stable to the last. In this case the *chronological* numbers have only one accomplishment, unless the *Millennium* be taken as the substance of this monstrous preposterous shadow, though certainly “not” as “the very image of it.” It is owing to the disturbing influence of this peculiar *Jewish* aspect of the Jewish prophet, that the Christian John sees the same events in a twofold light, and gives a type and shadow in his Jewish aspect to the evangelical prophet Isaiah even in prophecies which regard the same dispensation. Thus the old heavens and old earth pass away at the establishment of Christianity by Constantine ; a nation is born in a day, the Roman ; our Lord is seen coming in power and great glory by the imperial acceptation of his religion ; and his angels or ministers go forth with a great sound of public authority to preach his gospel : while the natural born Jews are cast out from the Christian republics, become subject to the perpetual tormenting persecution of the Christians, and an abhorrence to every European nation to this day. Compare Isaiah lxv. and lxvi. and Rev. vi. and xii. Here is nothing but the outward *Jewish* aspect of the latter temple, and consequently in that view, according to the rule, Isaiah’s prophetic *type* of *heavenly* glory ; where the *new heavens and new earth* is the heavenly state, the *coming of the Lord* his personal advent, *the nation born in a day*, the first resurrection of the saints, and *the carcasses of the damned*, the nations cast without the beloved city into the four quarters of the earth. On the other hand, in the internal and truly *Christian* view of the prophet, Christ is no sooner born in the Roman Empire by the toleration of his religion, than he is crucified, and flies away to heaven by the establishment of it ; his church departs into the wilderness, and his true teachers preach in sackcloth ; so that the new heavens and new earth, though they are come in a worldly Jewish view, yet are not come in a Christian spiritual view, and one becomes a type of the other and of the Millennium. And here let the reader be particularly careful to keep his ideas distinct on this subject, and not confound what I have here said concerning the two views of the church, *both* as a *body* with the two views of the church, one as a *body*, and one as *individuals*, in my argument with Mr. Orme. For if the reader cannot

keep his ideas distinct, he is unfit to study God's works of revelation, which are as complex, intricate and ingenious as his works of creation. Now my intercalary link, which is as important to the *chronology* as the solution of the name of the Beast is to the *historical* application of the prophecies, eternally fixes the hitherto fluctuating state of the dates, having the date of the crucifixion of our Lord for its sheet-anchor.

I must also add something with regard to the *Nature of the Proof* of the verification of the Chronological Prophecies. The method of treating Chronological Prophecy is this: 1st, to obtain a precise knowledge of the *language*, whether it be literal or metaphorical, or symbolical, or whether it be composed of two of these forms of expression or all; 2ndly, if it be symbolical, to get an accurate knowledge of the precise import of each symbol either from data furnished by prophecy, or from the general usage of the language in which prophecy is written, or from the conventional import of language in all tongues, independently of any historic or particular application; 3rdly, to discover the structure of the prophecies, whether they be written in one uninterrupted chronological series, or whether they are made up of many *fasciculi* relating to the same period or periods, *i.e.* are broken up into different *symbolical views* of the same period or periods, and this must be done from the internal evidence; 4thly, to ascertain the subject, to which particular class of events the prophecies relate, whether to civil or ecclesiastical events, to doctrine or to discipline in church or state, whether to portions of these particulars, or the whole of them; 5thly, to search out the design; whether they relate to the reformation or propagation of particular things, principles or opinions, whether to one or to both of these things; 6thly, to investigate the use of them, whether they are written for the confirmation of the truth of Christianity, for doctrine, reproof, correction, encouragement, consolation, incitement, warning, as a guide or as an amusing instructor, whether for one, or a portion, or all of these things. When all these things are satisfactorily settled, then the proof of the historic application will depend entirely upon its accordance with them. Those who interpret the language according to their own views, the symbols according to their own fancy, the structure according to the lawlessness of their own exuberant learning and desire of striking out a new path, the subject

according to their own faction, the design according to their own wishes, and the use according to their own feelings, may as well shut up the book at once, and think no more about it. But the proof of the *historic* application is one thing, and the proof for the language, symbols, structure, subject, design and use, got from the internal evidence is another. The latter, I may say, is all obtained by inference, and strictly speaking, can never amount to the nature of a direct proof. As therefore the ground-work cannot be *proved*, the historic application cannot. It can only be *inferred*. And this inferential sort of evidence was never designed for dishonest minds, for men who do not wish to see the truth, and therefore can work conviction only in a particular class. It is a part of our Lord's trial of the heart to give it room for rebellion, to give it umbrage for non-conviction. "*You cannot prove it,*" has been said by others than infidels; it has been said by *professors* of religion, by *established churchmen*, with regard to some things which they do not wish to see and which form a part of the subject and the design of prophecy. This taunt may serve their purpose now; but true is the statement of Scripture with regard to the conviction derived from inference: *none of the wicked, the dishonest, shall understand, but the wise, those who are desirous of knowing what the will of the Lord is, shall understand*: so that conviction in the case of prophecy, and indeed of scripture in general, was never designed to be a *mathematical* one, but to be a probationary one, such as where the *mind* could not assent without the *heart*. Dan. xii. 10. But I agree with Lord Bacon that "The HARMONY of a science, supporting each part the other, is, and ought to be, the true and brief confutation and suppression of all the smaller sorts of objections."

P O S T S C R I P T.

Since writing the above I have discovered that a Hulsean Prize Essayist for 1829, under the sanction of the Master of Trinity College, Dr. Wordsworth, has been taking me to task, for entertaining "the strange notion," as he calls it, that "before Christ came the souls of men perished with their bodies;" and he wishes to insinuate that I have *misunderstood* an otherwise "important

passage," Psalm cxlvi. 4, by which I have attempted to support that strange notion. But I think that the misunderstanding is all on his side. He says, "David is contrasting the safety of him who trusts in man with that of him who trusts in God. The power and faithfulness of God are so great, that he "*executeth* judgment for the oppressed;" but in princes and in the son of man there is no help! "his breath goeth forth, he returneth to his earth; in that day his thoughts perish," (ver. 4.) that is, his plan and counsels, by which any who trusted in him might be benefitted are brought to nothing by death." Here the Hulsean is quite out. The Psalmist is not contrasting "the safety of him who trusts in man with that of him who trusts in God;" but he is contrasting the *sense* of him who ascribes the carrying on of the connected plans of Providence to the proper cause with the ignorance of him who ascribes all things to princes and the son of man, the mere agents of Jehovah, who are incapable of following up any long continued plan, as their *thoughts* do not survive their bodies to superintend any, but their "breath goeth forth, they return to their earth, in that very day their thoughts perish;" while Jehovah, who created the heavens and the earth, and whose truth endures for ever, whose purposes are necessarily imperishable, is alone worthy of having confidence reposed in him, and of having "salvation" ascribed to him. The Hulsean, I suppose, imagines that when Jehovah "executes judgment," he always does so by a miraculous intervention and not by man; and I suppose he imagines that death *always* breaks off the *plans and counsels* of princes and other men, "by which they who trusted in them might be benefitted." But here the Hulsean was caught by the surface. He did not go deep enough. The Psalmist never meant to talk such nonsense as the Hulsean would have him. Instead of meaning that the *plans* of princes were broken off by death, he meant to say that they were *not* broken off, but were continued and brought to a conclusion afterwards, though not by the princes with whom they were begun, because their *thoughts* perished with them, their souls, their consciousness died with their bodies; but by Jehovah who ever lived to overrule the thoughts of their successors to carry the plans on. The Hulsean imagines that *David* wrote the Psalm; but the fact is, that it is ascribed by the Alexandrians to Zechariah and Haggai, and very properly. For they are here celebrating the truth of Jehovah, who, through the princes Cyrus and Darius, after some interruption from the intervening monarchs Cambyzes and Smerdis, at length fulfilled his gracious promises with regard to the building of the second temple, ascribing the whole conduct of the plan to Him, and not to those princes who were no gods, but mere mortal beings, and underwent a complete dissolution of all their parts, "body, soul, and spirit," i. e. body, life, and mind, at their death. But this is not the only specimen of the Hulsean's superficial reading, and his "reverend and learned" doctor's want of discernment. After settling me, as he thinks, he undertakes to quash "a head of the colleges of the sister-university." And this it might be thought he would easily have done; after he had so easily cajoled the Heads of his own University to induce them to risk their characters in such hands as his. But here is again the betrayal of the same flimsy reasoning as marks other parts of the

Essay. With regard to the Oxonian properly insisting that "life and immortality were brought to light by the gospel," according to the Scriptures, 1 Tim. i. 10, the Hulsean very triumphantly cries out, as if he had found out something new; that *φωτίζω* does not so strictly signify "to bring to light," as "to throw light upon." Wonderful! As if it mattered to a thing which lies in darkness whether the thing was brought to the light or the light brought to it. But here he was caught by the peculiar turn of his own English phrase, which exceeds the meaning of the original, at the same time that it flies farthest from the sense of it, and the authorized version is the best of the two. For when it is said that Christ "*abolished death and brought immortal life to light by the gospel,*" he must have brought it not merely to *light* but into *existence*. And this is the true meaning? For what matters it what the *generality* of the Jews *believed* before Christ's coming? They *knew* nothing about the soul's immortality; and what they *believed* was false. And that *select few* who did *know* any thing about it, who "*saw the promises and were persuaded of them, and embraced them,*" yet saw their accomplishment "*afar off;*" for they "*received them not;*" they did not possess immortal life, but died both body and soul together, "that they without *us* should not be made perfect." Heb. xi. 13, 39, 40. But the Hulsean confounds *belief* and "*knowledge*" together, as if they were the same thing. And this is the true reason why the inspired writers of the Old Testament give such a deplorable account of death, and "no mention of futurity is made when the deaths of the faithful are recorded." They saw the promises "*afar off;*" and therefore they were too much at a distance for them to say much about them. The Hulsean attempts to account for it, inconsistently enough, by saying, they were "shut up unto the faith to be revealed," after he wished us to believe, that they "all lived and died in a firm conviction that they should live after death;" i. e. that their souls were immortal. But the Hulsean, and "his reverend and learned" doctor, I would advise attentively to consider what the Apostle meant when he said, "Before faith came we were kept under the law, *shut up* unto the faith, which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith." If the "reverend and learned" doctor would look at Gal. iii. and iv. he would find that St. Paul alluded to the law-established church of the Jews shut up by its narrow and illiberal spirit, and well bolted and barred by the pains and penalties of the Mosaic civil birch; not built upon the faith of its members and a willing spirit, but supported by tithes wrung from all sects, whether they had faith or not in it. The Jews were not justified by faith but by an outward compliance. The doctor will, no doubt, justify all those who pay tithes to *his* Jewish church, in the same manner.

The Hulsean is continually charging me with unfairness. I shall not charge him with unfairness but something worse. He tells us that Solomon is giving an account of the "*infidel opinions*" that he once entertained during his apostacy, when he says "that all things are alike to all: there is one event to the righteous and to the wicked: to the good and to the unclean: to

him that sacrificeth and to him that sacrificeth not : as is the good, so is the sinner : and he that sweareth, as he that feareth an oath. This is an evil among all things that are under the sun, that there is one event unto all." *Infidel* opinions ! A new definition of *infidelity*, that a man should say that it was an evil that all men die, whether good or bad. Is it not true then ? A pretty specimen of an infidel opinion it is, for Solomon to say, that all things are in the hand of God, and no one knows what good or evil lays before him in any thing except one thing, which is an evil, that all must die ! Eccl. ix. 1, 2, 3. But the Hulsean is shocked at the wiseman, that though he mentioned the certainty of death, he left out the certainty of the quarter-day. For says he, " When Solomon had brought his conscience to such a pitch of disbelief in God's moral government, we are not surprised to find him indulging in the sentiment that "the dead knew not any thing, neither have they any more a reward ; for the memory of them is forgotten, (ver. 5,) forgotten by the Most High, as well as upon earth." Pretty fellow this Solomon then ! Surely if he had lived in England a little while ago, he would have been clapt in gaol for seven years for giving vent to his infidel opinions. One of the German liberal school, no doubt. Perhaps a scion of Carlile's. But the Hulsean knows nothing about the matter. Solomon did not deny a retribution ; but he living under the law, when retribution was administered in *temporal* rewards and punishments, and seeing that the other promises, the *eternal*, were " *afar off*," at a distance he knew not how great ; he confines himself, as a wise magistrate, to the inculcation of those which his laws taught, viz. the present. And therefore he does not deny that men have a reward, but that they have no *more* a reward upon their death. And thus he says, " Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest ;" for " God now accepteth thy works." (viii. 10, 7.) And thus he advises man to " remember his Creator in the days of his youth while the evil days come not," for " if a man live many years and rejoyce in them all," i. e. in the best part of them ; " yet let him remember the days of darkness ; for they shall be many." And thus cautions he, " Rejoyce, O young man, in thy youth, and walk in the ways of thine heart and in the sight of thine eyes : but know thou, that *for all these things God will bring thee into judgment.*" Eccl. xii. 1 ; xi. 8, 9. For Solomon, though the *Hulsean* cannot, *can* reconcile a judgment of the righteous and the wicked, with no " *more*" retribution upon their death. For says he, in the same breath, " I said in mine heart, God shall judge the righteous and the wicked : for there is a time **THERE**," i. e. under the *sun*, upon *earth*, " for every purpose and for every work. I said in my heart concerning the estate of the sons of men, that they might clear God and see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; yea, they have all one breath : so that a man hath no pre-eminence above a beast : for all is vanity. All go into one place ; all are of the dust, and all turn to dust again. Who knoweth the spirit of man, as to its ascending upward, or the spirit of

the beast as to its going downward to the earth ? (as it should be translated). Wherefore I perceive that there is nothing better than that a man should rejoice in his own works ; *for that is his portion : for who shall bring him to see what shall be after him !*" Eccl. iii. 17—22. Here Solomon, according to the law, places retribution in this life. For he had said just before, "I know that there is no good in them (men), but for a man to rejoice, and to *do good* in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the *gift* of God." iii. 12, 13. As to the spirit of a man's going upwards and the brute's going downwards, it was all one then. In Solomon's time the bodies and souls of both perished together ; so that he wisely exclaims at the end, Eccl. xii. 7, 8, "the dust shall return to the earth as it was ; and the spirit shall return unto God who gave it. Vanity of vanities, saith the preacher, all is vanity:" i. e. even the spirit returning to God who gave it. The Hulsean says, that Solomon here "anticipates the purity of the eternity before him"! If he had said that he *looked back* to the eternity *behind* him before he had a being, he would have done right, for the spirit *returned* to its ancient state, and did not *acquire* a new one. The conclusion of the twelfth chapter, where his son is addressed, cannot bear upon any thing further than "judgment" in the present life "under the sun," in which Solomon had before said that there was plenty of "time for every purpose and every work." The Hulsean does not understand Solomon when he says, Prov. xiv. 32, that "the righteous hath hope in his death." He means that the righteous hath hope to be restored to life, even when he is about to die, just as Hezekiah, Is. xxxviii. was from his sickness "unto death." Upon the whole therefore Solomon was no fool as the Hulsean would make him to be ; nor any infidel in God's moral government, but the open assertor of it. As he knew that the Jews did "*not* receive the promise" of immortal life on their death, and as he knew that it was "*atar off*," he did not mention it, though he gave his subjects full scope to perceive the vanity "of the weak and unprofitable commandment going before," and that they might guess that there was to be "a better covenant established on *better* promises" hereafter, but which it was not his office to introduce while the other was in its acme, and himself the most glorious administrator of it.

It is not my purpose to follow the Hulsean throughout all his vagaries, arising from his half-reading or half-understanding his authors : but as he has touched upon something with regard to a passage of Job, which he learnt from *me*, and which bears upon "the strange notion," but which he has rejected as the true "accomplishment" of Job's "expectation," I shall follow him there. And to me it appears the height of absurdity to suppose that in a poem, whose moral was, that though a good man suffered for a time yet he should be ultimately rewarded in *this* life twofold, the most prominent and solemn asseveration should be that he should be rewarded at the resurrection, in *another*. I cannot conceive such a thing. "Truly, it passeth before the mind impressed with characters" of hideous and frightful deformity. The passage is, according to its true translation, *Oh that my words were now written ! Oh that they were engraven on a tablet ! That*

they were engraven with an iron pen and lead for ever ! For I know that my avenger liveth, and will at last stand up for dust. And though after worms (Job vii. 5.) thus destroy my skin, yet from my flesh (i. e. with it, out of it, viz. before I die,) I shall see God, whom I shall see for me, even mine eyes shall behold (i. e. while I am yet alive,) that he is not mine enemy. The Hulsean says, "Though Job confesses in the forty-second chapter, 'now mine eye seeth thee' (ver. 5.) which has been thought to be an accomplishment of the expectation, 'in my flesh shall I see God whom I shall see for myself and mine eyes shall behold, and not another ;' yet this does not necessarily restrict the passage to a temporal sense." So indeed says the *Hulsean*. But if "unfairness" could be charged any where, I think it may be mostly fairly charged on him in his partial and dislocated representation of Job's statements. Thus what Job is representing as a *desireable yet hopeless*, or at least remote and uncertain thing, the Hulsean, by dislocating his speech, makes an obtainable and certain thing. Thus Job speaks, "There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground : yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away : yea man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up ; so man lieth down and riseth not : till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me ! If a man die shall he live again ? All the days of my appointed time will (would) I wait till my change come (came). Thou shalt (shouldst) call and I will (would) answer thee : thou wilt (shouldst) have a desire to the work of thy hands." Here the phrase "till the heavens be no more," is evidently not to be taken in the Christian sense : for Job would not assert as certain in one verse what he only wished and prayed *might be* in the next. I therefore take "till the heavens be no more," with Warburton, as signifying "never ;" because Job himself before represents the resurrection of men as a hopeless case. Job. xiv. 7—15. Job therefore seeing the promises so "far off," that he, in the strength of his despondency, looks upon them as little better than "never" to happen, very consistently takes up with the promises of the law, which fail not ; and though in doubt about the former, will fearlessly sign his belief "with an iron pen and lead in the rock for ever," with regard to the truth of the latter, that Jehovah shall at last stand up for him, dust as he is and all consumed with worms as to his skin, as he is represented to be at vii. 5 ; and that out of his flesh with his own eyes he shall see that God is for him and not his enemy, Job, xix. 26, 27 ; the accomplishment of which expectation is made according to xlii. 5, to be on this side of the grave, as he intended it should. The Hulsean, not understanding Jewish arithmetic, thinks that "the principle of a double reward is violated in the case of Job's children," though accomplished in every thing else ; and he takes up with some Rabbinical comment as the solution,

that Job was conscious that his other children who were deceased, were enjoying a state of blessedness, and that these together with the new ones, made up "the double as much as he had before!" Strange calculation indeed; and strange that Job did not think of this at first! He might as well have thought that if his deceased children were happy, his lost goods were happy too. But the truth is, we never hear that Job altered his opinions concerning the state of the dead though he altered his property. To him it was "the land of darkness and the shadow of death" still; "a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job, x. 21, 22. Death was a state of unconscious "sleep" to him, out of which whether any body might "wake" or not to consciousness, was a very remote sort of thing. I think then that double as much as he had, is confined solely to his live stock in cattle, &c. or as the Jews are not always very nice in their arithmetic, "seven and three" will easily stand for "double as many as he had before," just as one day and a half sometimes stands for three days. The Hulsean has made strange work of the translation of the passage, Job xix, by not understanding the scope of the poem. He does not seem to understand what Job's "dust" means; for thus he translates: "He shall stand over my dust to the last," when it is "he shall at last stand up for dust," i. e. to vindicate Job, who is as vile as dust. For if the Hulsean had looked at Dan. xii. 1, he would have found that a verb which signifies "to stand up," will have that particle to follow it, which he falsely translates by "over." But the Hulsean, and his "reverend and learned" doctor, understood as much about the poem of Job as they did about the Book of Ecclesiastes. The book of *Job* was Ezra's supplement to the law of Moses, and written with a particular design. First to encourage the Jews after their sufferings in the re-building of the temple, which was to have twice as much glory as the former temple had, Haggai ii. 9; and secondly, to shew that the temporal rewards and punishments of the law were still in force, "for I am with you saith the LORD of Hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you, *fear ye not*," Haggai ii. 5, which is the reason that Job is made to be so *confident* in his expectation of being justified and re-established by God in this life, and why the *eternal* rewards and punishments are thrown into the back ground in that poem, that they might not have too much influence before the law had done its office. That the poem was written by Ezra or some one living *after* the Babylonish captivity, seems evident as Satan is not mentioned in those sacred books, which were written *before* the captivity; of which circumstance there is a remarkable proof in 1 Chron. i. 1, written by Zachariah and Haggai, who lived *after* that event, where something is attributed to Satan, which in 2 Sam. xxii. 1, written before the captivity, is attributed to God himself. The writer of the book of Job seems also to have had a *general* object in view, viz. to save the sinking credit of the law, after the general misery and distress of the Jews, which taught that good or evil fortune attended the good or evil deeds of men in this life; which rule possibly with respect to good men, to the superficial seemed very often violated, a hasty conclusion, it was

the writer's object to set aside, by shewing that good men were *ultimately* rewarded, and retribution made for their losses before their death. So that if the Hulsean, and his "reverend and learned" doctor, had taken the benefit of my canon about "the scope" proving every thing, they would not have made such gross blunders: but I always thought that orthodoxy and cursoriness went hand and hand. However I do not mean to reflect on the young man; because I know well, that he is sagacious enough, and has tact enough to catch the spirit of the caste for whom he wrote, by whom he expected to be rewarded, and by whom he consequently *has* been for his shrewdness.

'Once more.'—The Hulsean refers to St. Paul's declaration, that "Enoch was translated that he should not see death." Heb. xi. 5. But who does not see, that this means, he did not see death in the usual manner?

If the Hulsean had enlarged the circle of his reading he would have discovered that my notion was not so "strange" as he represents it to be. Bishop Law in his *Theory of Religion* maintains, that the sentence pronounced upon Adam, was that he should "*utterly* die," as he translates it, meaning that God would resume all the conscious existence which he had lately been pleased to confer upon him. He also quotes Archbishop Tillotson, vol. II. fol. Serm. 100, who says, that with respect to death being "a continuation of conscious *being* though in some other *place*, that *he does not find it in the Scriptures.*" He also quotes Jortin's Serm. vol. vii. p. 283, "When Adam was told that if he offended that he should die, he could not then understand by death a future punishment after death, but rather an annihilation of his soul, and a dissolution of his body, and a returning to the same insensibility from which he had been called into being." He also quotes Jeffery. Select. Disc. p. 22. "As the threatening was only in general *Thou shalt die*; and it does not appear by the history, that man had any notice given him of a *spiritual* death, (or of the necessity of *sinning*) nor of *eternal* death, (i. e. a necessity and eternity of *torment*) so it would seem surprising, if it had not often been said by some men, (which was yet never yet proved by any,) that death, natural, spiritual and eternal, was threatened." Law hence inferred that all men at their death underwent a total dissolution of all their component parts, and remained in a state of unconscious insensibility till their resurrection, through the fault of Adam. So that the notion "that before Christ came, the souls of men perished with their bodies" is not so "strange" as the Hulsean would have it to be. It might be strange to *him*, no doubt, perhaps to the "reverend and *learned*" doctor also, for really I will not undertake to answer for him. The real strangeness, if there was any, lay in the notion, that extinct souls *returned* to consciousness *after* Christ came, "that they might be judged at the day of judgment, like men, in flesh, but live until then, like God, in spirit." This indeed is strange, and would doubly puzzle such men as maintain that mind is merely the *result* of the peculiar organization of men's animal frame, but our only business is with, as the Hulsean remarks, "*What READEST thou?*" in "the Scriptures of *truth*;" and in order to save the reader the trouble of referring to those passages in Scripture, whose *place* only is

noted down under Article DEATH, I will here give them at length. And first those which Law has collected in his *Theory of Religion*, to prove *his* point, with which I go only halfway.

“II. Death is represented by a negation of all LIFE, THOUGHT, or ACTION; even to good men,” i. e. before Christ’s coming.

“Job, iii. 11, Why died I not from the womb?—13, for now should I have *lien* still,—16, as an hidden *untimely birth*, I had not been; as infants which *never saw light*. xiv. 10. Man dieth—and *where is he*?—14. If a man die, shall he *live again*? [vid. Chappelow, on v, 12.] Ps. vi. 5.—In death there is no *re-
membrance* of thee. xxx, 9. What profit is there in my blood, when I go down to the pit? Shall the *dust* praise thee?—lxxxviii. 10, 11, 12. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in *destruction*? Shall thy wonders be known in the *dark*? and thy righteousness in the land of *forgetfulness*?—cxv. 17. The dead praise not the Lord, neither any that go down into *silence*.—cxlvi. 4. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Eccl. ix. 5. The dead know *not any thing*:—6. their love and their hatred, and their envy is now *perished*.—10. There is no *work*, nor *device*, nor *knowledge*, nor *wisdom* in the grave, whither thou goest.—Is. xxxviii. 18. The grave cannot *praise* thee, death cannot *celebrate* thee; they that go down into the pit cannot *hope* for thy truth.—19. The living, he shall praise thee, as I do this day.—Acts, ii. 34. *David* is not ascended into the Heavens, &c.” though this, I should think, meant “*did not ascend*,” &c.

“IV. A state of SILENCE,” i. e. before Christ’s coming.

“1 Sam. ii. 9. He will keep the feet of his saints, and the wicked shall be *silent* in darkness. Ps. xxxi. 17. Let the wicked be ashamed and let them be *silent* in the grave. xciv. 17. Unless the Lord had been my help, my soul had almost dwelt in *silence*, cxv. 17, in sect. ii. Jer. xlviii. 2. Come, and let us cut it off from being a nation; also *thou shalt be cut down*, (in the margin, *be brought to silence*). Ezek. xxxii. 25. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of the circumcised slain by the sword! though their terror was caused in the land of living;—Add 27, &c.”

“V. Of OBLIVION. Ps. vi. 5 : lxxxviii. 12. as above, sect. ii.”

“VI. Of DARKNESS.”

“1 Sam. ii. 9. as above, sect. iv. Job, iii. 5. Let *darkness* and the shadow of death stain it, (*viz.* the day of his birth). x. 21. Before I go to the land of *darkness*, and the shadow of death.—22. A land of *darkness*, as darkness itself, and of the shadow of death; without any order, and where the light is as *darkness*. xii. 22. He discovereth deep things out of *darkness*, and bringeth out to light the shadow of death. xxii. 13. The grave is mine house; I have made my bed in *darkness*. xxxiii. 28. He will deliver his soul from going into the pit, and his life shall see the *light*. Ps. xliv. 19. Though thou hast sore broken us in the place of dragons and covered us with the *shadow of death*. [Add xlix. 19, in sect. vii. Ps. lxxxviii. 12, as above, sect. ii.] cvii. 10. Such as sit in darkness and in the shadow of death. Add v. 14. Eccles. xi. 8. If a man live many years, yet let him remember the days of *darkness*, for they shall be many. John, ix. 4. I must work

the works of him that sent me, while it is day ; the *night* cometh, when no man can work." But this is speaking merely in the language of the Old Testament writers.

"VII. Of CORRUPTION and DESTRUCTION," i. e. before Christ's coming.

"Job, iv. 18, 19, 20. He put no trust in his servants,—how much less in them that dwell in houses of clay ; whose foundation is in the dust ; which are crushed before the moth ? They are *destroyed* from morning to evening ; they are *perished* for ever. xxvi. 6. Hell is naked before him, and *destruction* hath no covering. xxviii. 22. *Destruction* and death say, we have heard the fame thereof. Ps. xvi. 10.—thou—wilt not suffer thine Holy One to see *corruption*. xlix. 9. That he should still live for ever, and not see *corruption*,—12.—man being in honour *abideth not*.—14 like sheep they are laid in the grave, death shall *feed* on them,—their beauty shall *consume* in the grave from their dwelling ;—19, He (Heb. His soul) shall go to the generation of his fathers ; they shall never see *light*.—20. Man that is in honour and *understandeth not*, is like the beasts that *perish*. lxxxviii. 11. Shall thy loving kindness be declared in the grave ? or thy faithfulness in *destruction*, (vid. Clericum, qui recte deducit *Rephaim*, Mortuos, a *rapha* deficit, desiit.) Add Prov. xv. 1 ; xxvii. 20 ; Acts, xiii. 36, *David* was laid unto his fathers, and saw *corruption*. 1 Cor. xv. 18. Then they also that are fallen asleep in Christ, are *perished*. Vid. *Hullet Dis.* vol. 1. p, 313, &c. Comp, 2 Pet. ii. 1."

So far the bishop. I will not answer for the relativity of all the passages to the subject. His *first* section of them which represents death as a SLEEP, and his *third*, which represents it as a REST, I have left out, as what is predicated of death in those respects by the Old Testament writers is also predicated of it by those of the New Testament. With regard to death's being a *sleep* however, the New Testament writers it may be supposed, fell into the language of the Old Testament writers from mere habit, without ever designing to fall into their sense, as other passages shew, particularly 1 Thes. v. 9, 10, below. And it is to this retaining of old phrases when they have lost their original import, it is, that we do not see the original force of them. By this the proof which might be derived from the Old Testament writers representing death as a state of suspended consciousness, a SLEEP, is materially weakened, if not entirely destroyed, with some persons.

I shall now give the passages that represent immortal life as a new gift to the souls of the good, and as brought about *by* and *after* Christ's coming, through his infusing into them his *life-preserving Holy Spirit*.

John, v. 24. *He that heareth my word* and believeth on him that sent me, hath *everlasting life*.—is *passed from death unto life*.—vi. 40, Every one which seeth the Son, and *believeth on him*, may *have everlasting life*, AND I will raise him up at the last day. vi. 27, Labour not for the meat which *perisheth*, but for that meat which endureth *unto everlasting life*, which the Son of man shall give unto you. vi. 54, Whoso *eateth my flesh*, and drinketh my blood, *hath eternal life* ; AND I will raise him up at the last day. 57, 58, As the living Father hath sent me, and I live by the Father ; so he that eateth me,

even he shall live by me, — not as your *fathers* did eat manna, and are *dead*: he that eateth of this bread shall *live for ever*. 63, It is the *Spirit* that *quickeneth*: the *flesh profiteth nothing*: the words that I speak unto you they are *spirit* and they are *life*; [i. e. they regard spirit or mind, and life or soul, and not flesh or body.] viii. 51, 52, If a man *keep my saying*, he shall *never see death*. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is *dead*, and the prophets, and thou sayest if a man keep my saying he shall never taste of death. [The Jews *mistook* him, he alluded to life and mind, in which he had before said the fathers were dead, vi. 58, above.] xi. 26, Whosoever *liveth* and *believeth in me*, shall *never die*. xii. 25, He that loveth his life (soul) shall lose it; and he that hateth his life (soul) in this world, shall *keep it unto life eternal*. xvii. 2, Thou hast given him power over all flesh, that he should give *eternal life* to as many as thou hast given him. Matth. xvi. 25, 27, 28, Whosoever will save his life shall lose it: and whosoever will *lose his life for my sake shall find it*.—The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. John, iv. 14, Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into *everlasting life*. vii. 38, 39, He that *believeth on me*—out of his belly shall flow rivers of *living water*. But this spoke he of the *Spirit*, which they that *believe on him* should *receive*: for the *Holy Spirit* was not yet. Gal. vi. 8, He that soweth to his *flesh*, shall of the flesh reap *corruption*; but he that soweth to the *Spirit*, shall of the *Spirit* reap *life everlasting*. 1 Pet. i. 22, 23, Seeing ye have purified your souls—through the *Spirit*—being born again not of *corruptible* seed but of *incorruptible*, by the word of God, which *liveth and abideth for ever*. 2 Cor. i. 22, Who hath sealed us, and given the earnest of the *Spirit* in our hearts. Eph. i. 13, 14, In whom (Christ) also, after that ye *believed* ye were sealed with the *Holy Spirit of promise*, which is the earnest of our inheritance, until the redemption of the purchased possession. iv. 30, Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption. Rom. viii. 10, 11, If Christ be in you the *body* is dead, because of sin; but the *Spirit* is *life*, because of *righteousness*. But if the Spirit of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies by his *Spirit that dwelleth in you*, [rather, by his Spirit's dwelling in you, viz. by which your souls are to be preserved till the day of the redemption of the body.] Rom. v. 21, That as *sin* hath reigned unto death, even so might grace reign, through righteousness, unto *eternal life*, by Jesus Christ our Lord. 2 Tim. i. 10, 12, Who hath abolished death and brought life and immortality to light through the gospel—for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Rom. vi. 22, 23, Being made free from sin—ye have your fruit unto holiness, and the end *everlasting life*. For the wages of sin is death; but the gift of God is *eternal life*, through Jesus Christ our Lord. 1 John, iii. 15.

Whosoever hateth his brother is a murderer; and ye know that *no murderer hath eternal life abiding in him*. 2 Pet. ii. 12, These, as natural brute beasts, *made to be taken and destroyed*—shall *utterly perish* in their own corruption. 1 John, v. 11, 12, God hath given us *eternal life*, and this life is *in his Son*. He that *hath the Son hath life*; and he that *hath not the Son of God, hath not life*. ii. 25, This is the *promise* that he hath promised us, even *eternal life*. Heb. xi. 13, These all died in *faith* (the fathers) *not* having received the promises, but having seen them *afar off*, [see John, vi. 57, 58; viii. 31, 52, above.] 39, 40, These all having obtained a good report through *faith*, *received not the promise*: God having provided some better thing for us, that they, without us, should not be made perfect, [receive the accomplishment.] Heb. viii. 19, The *law* made *nothing perfect*, but the bringing in of a *better hope* did. viii. 6, A better covenant, which was established on *better promises*. 1 Pet. i. 5, 9, 10, 12, [We] *are kept by the power of God* through faith unto salvation, *ready to be revealed in the last time*—the salvation of our souls. Of which salvation the prophets have inquired—to whom it was revealed, that not unto *themselves*, but unto *us* they did minister the things which are now reported unto you. 1 Thess. v. 9, 10, God hath not appointed us to *wrath*, but to obtain salvation by our Lord Jesus Christ, *who died for us*; that whether we wake or sleep, we should *live* together with him, 2 Cor. v. 6, 8, 9, Therefore we are always confident, knowing that whilst we are at home in the body, *we are absent from the Lord*, and willing rather to be absent from the body, and to be *present with the Lord*. Wherefore we labour, that, whether present or absent, we may be accepted of him. Rom. xiv. 7, 8, 9, For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For *to this end Christ both died and rose, and revived*, that he might be Lord both of the *dead* and living. Phil. i. 21—24, For to me to live is Christ; and to die is gain. Yet what I shall choose I wot not. For I am in a straight betwixt two, having a desire to depart, and *to be with Christ*; which is far better; nevertheless, to abide in the flesh is more needful for you. See also St. John, Vid. 11. Dig. i. Sect. 11. which upon second consideration according to p. xi. I would rather refer to the intermediate state of the departed good, and to their millennial and post-millennial state. Also Vis. III. Pt. 11, Sect. 1. Also Vis. IV. Pt. 1. Sect. 11. Also Vis. 11. Pt. 11. Sect. 1. v. 8, 9, 10, Where the dead *do* praise the Lord contrary to their silent state before the first advent of Christ.

I now give the passages which relate to the really "strange notion," that when Christ came, he brought extinct souls into existence again, that they might live in a separate state till the resurrection. These are very few, because they have very little to do with us in our present state, but sufficient to establish "the theory of prophecy and of religion as connected with prophecy."

1 Pet. iii. 18, 19,—By the Spirit—he (Christ) went and preached unto the *spirits in prison* [extinct]; which sometime [once] were disobedient, when once the long-suffering of God waited in the days of Noah. iv. 5, 6,—the Gentiles—shall give

account to him that is ready to judge quick and *dead*. For, for this cause was the gospel preached ALSO to them that are *dead*, [i. e. not *dead* in *trespasses* and *sins*; for the gospel was *always* preached to them, but *dead naturally*.] that they might be *judged* according to *men*, in the *flesh*, [in *flesh*, i. e. in body like men, at the day of judgment and resurrection,] but *live*, according to *God*, in the *spirit* [in *spirit*, i. e. in a separate state as God does, *till* the resurrection.] John, v. 25, Verily, verily, I say unto you, the hour is coming and *now* is when the *dead* shall hear the voice of the Son of God; and they that hear shall *live*. For as the Father *hath* life in himself, so hath he given the Son to have *life in himself*. xi. 25, 26, I am the resurrection and the *life*: he that believeth in me though he were [he] *dead*, yet shall he *live*: and whosoever liveth and *believeth* in me shall never die. Believest thou this? Heb. xi. 39, 40, [The fathers] received *not* the promise—that they *without us* should not be made perfect. John, vi. 58, 63, Not as your *fathers* did eat manna, and are *dead*: he that eateth of this bread shall *live for ever*—the words that I speak unto you they are spirit, [they regard the mind] and they are life, [they regard the soul, “the flesh” or body, “profiteth nothing.”] viii. 51. 52, If a man *keep my saying*, he shall *never see death*. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest if a man keep my saying, he shall never taste of death. 2 Tim. i. 10, 12, Our Saviour Jesus Christ who hath *abolished death*, and brought life and immortality to light through the gospel—is able to keep *that which I have committed unto him* against that day. 1 John, ii. 25, This is the promise that he hath promised us, *even eternal life*.

From a comparison of the above passages, the conclusion is unavoidable. The fathers “received not the promise of eternal life, but they were dead” before Christ’s time, because they only who “kept his saying,” should “never see death,” should “live for ever,” i. e. as our Lord himself explains it, with regard to mind and soul *only*, at first. The gospel, therefore, was preached to the “dead, that they might live, as God does,” in separate “spirit;” which they had not before done, “that they without us (Christians) should not be made perfect” “For (in the same manner) as the Father hath life in himself,” by existing in spirit or an *incorporeal* state, “so (in that manner) hath he given to the Son to have life in himself,” by imparting that incorporeal life to his followers, “the last Adam” being made a *quickening spirit*,” (1 Cor. xv. 45,) by which he went to preach to spirits imprisoned, “to bring them that sit in darkness (extinguished) out of the prison-house (to life again),” Is. xlii. 7: so that they who saw the promises afar off, but received them not, “though they were dead yet should they live,” at Christ’s call, just in the same manner as, we may presume, those believers who were already alive should never die, viz. in *spirit* at first.

The Hulsean has elsewhere exposed his ignorance, where he says, “We have been the more anxious to distinguish between what is implied as truth, and what is acknowledged to be fiction, because it has been *lately asserted* that ‘nothing but the scope can prove any thing, for the rest may be fiction’—an unfair treatment which this parable (meaning that of the rich man in

torments) has met with from a writer of our own University, who is disposed to deny the eternity of future punishments." Now what the Hulsean and the Doctor maintain has only been *lately* asserted by me, has been asserted by many others long ago. I need only refer the incomparable pair to their A B C book, *Horne's excellent Introduction to the Study of the Holy Scriptures*, under article *Interpretation of Parables*, who teaches that *For the right explanation and application of parables, their general scope and design must be ascertained—that we ought not to expect too curious an adaptation of a parable in every part to the spiritual meaning inculcated by it; for MANY circumstances are introduced into parables which are MERELY ORNAMENTAL, AND DESIGNED TO MAKE THE SIMILITUDE MORE PLEASING AND INTERESTING—and that the scope is to be learnt from the clear declaration prefixed to the parable, or the declaration subjoined to it, or from the subject-matter, context, or occasion of its delivery.* And what is this but saying, that "nothing but the scope can prove any thing for the rest may be fiction?" So that the Hulsean and the Doctor will see, that I have been quite *orthodox* in interpreting the parable alluded to, merely by the scope derived from the declaration subjoined to it. See p. 206.

But the Hulsean must be very little acquainted with himself and others, who think that *I* am the only one, "who is disposed to deny the eternity of future punishments," (and here he should have said *torments*, for I do not deny the eternity of punishments,) of those who, at the same time, sincerely believe the Scriptures. He should have known that honesty and sense are very seldom met together; that those who have had sense enough to see the truth, have very seldom had honesty enough to profess it openly: a remarkable instance of which disingenuousness may be observed in Bishop Law's *Theory of Religion*. "When we lost sight of the original obvious meaning of the word *death*, (says he) as implying a cessation of a natural life, or being a real dissolution and destruction of the whole man; to make something of his sentence, adequate, as we imagine, to the solemnity with which it was denounced, we were obliged to turn this into a *moral* death, or vicious degradation of his noblest part the soul; an inherent principle of corruption, derived in the grossest sense, *ex traduce*, whereby even little children (whom our benevolent Lord blesses, and whose amiable innocence he proposes as a proper temper for all the members of his kingdom, Mark, x. 14, 16.) become objects of God's wrath, and liable to eternal torments, for no other fault except that of being born in unhappy circumstances. It may likewise merit our consideration, whether our keeping in view the proper sense of the *first* death denounced in general to the race of *Adam*, may not direct us to the true import of that *second* death, which is threatened to all hardened and incorrigible sinners, after some temporal punishment, (Matt. xi. 24; Luke, xii. 47.) to be inflicted everlastingly *in the lake which burneth with fire and brimstone*. Rev. xxi. 8; or as our blessed Saviour has repeatedly expressed the same thing, *in hell, and the fire that never shall be quenched*. Mark, ix. 43, 46, 48. Where it is remarkable, that he adheres invariably to the last words of Isaiah describing the fate of all such adversaries to God, upon their final overthrow; and which perhaps may be tolerably understood by the annexed inter-

pretation. *And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.* The prophet evidently alludes to the common custom of conquerors; who, having gained a decisive battle and driven the enemy out of the field, go forth to view the slain; whose dead bodies shall, according to the two different ways of disposing them, either be *interred*, and so eaten up with worms, which continue preying on them while there is any thing to devour; or *burned* in a fire, that ceases not till they are utterly consumed and reduced to ashes; and thereby become a lasting monument of Divine Justice, and a warning to the rest of the world." Now what did "his lordship," (as Mr. Faber politely calls all these pseudo-bishops, whether living or dead) intend to infer by all this? Why plainly that as the first death was a first "real dissolution and destruction," so the *second death* was a second "real dissolution and destruction." But had he the honesty to say so boldly? No—but *I* have. And I will undertake to say without any hesitation whatever, however strange it may appear, that the *unscriptural* views of eternal torments generally current, are the most pernicious heresies that ever were broached by a corrupt church. For the doctrine of eternal torments in their literal acceptation is so palpably absurd in the eyes of the generality of mankind, and so inconsistent with common notions of God's holiness, that men are driven to believe that there are actually no future punishments at all; or, that if literal eternal torments *are* these future punishments, they certainly believe, that if a man be too great a reprobate for earth, yet he may be somehow good enough for heaven, rather than be worthy of so great a punishment as hell is made to be. And hence we see at what a low ebb religion is in general. Hence we see how professors "measure themselves by themselves," never exerting themselves beyond the decent routine of the common herd, thinking that they will pass into heaven among the crowd. Why, to bring the case home. Does not every man of common sense believe, that capital punishments for forgery are the very means not of preventing but increasing the crime; most men who are sufferers being unwilling to prosecute, from their conviction of the disproportion of the crime to the penalty? And is not every man willing to believe that his neighbour, somehow or other, he is not nice to examine how, slips into heaven while the angels are purposely instructed to look another way, because hell torments are too much? And does not this encourage immorality? I believe, few will be saved.

Mystery and Harlotry, i. e. superstition and secular establishments of religion, are the bane of Christianity. Prophecy teaches us to look forward to the removal of these as the sole means of diffusing its glory over all the earth. It cannot supersede Mahomedanism, which abhors Tritheism, so long as the intellect-degrading faith of Nice sits like an incubus upon the half-dosing bosom of the church, stifled by the fat of the temporalities of its chiefs. It cannot enter China, which TOLERATES *her* creeds and abhorring state-religions ESTABLISHES none to her internal peace and quiet, so long as kings and governments leave their place of *nursing-fathers* to take upon them the office of *husbands*, and make the chaste spouse of Christ their prostitute. Prophecy tells us that

we have been in error a thousand years or more ; and directs our attention, I will not say, to something *new*, for Christianity abominates *novelties*, but to a correcter understanding of that which is ancient, of that which was from the beginning. The imagery of the sixth vision, which brings the prophetic drama to a close, is far from giving a sanction to established institutions and opinions. We see there, indeed, the Word of God openly enlisted against them, and meeting in decided conflict all "the ecclesiastical powers that be." A new impulse seems to have seized the religious world ; and this new impulse is not represented as prudently discountenanced by the Almighty, but as first agitated and promoted and directed by his controlling influence. Let us therefore look over our creeds, and our articles, and our catechisms, both long and short, and compare them with the Word of God again, for even after seventeen or eighteen centuries old, it is represented as having a peculiarity in it, "which no one knows but itself," and which of course cannot then be found in any human systems. Let us recollect that all religion which emanates from God is progressive, and adapted to the capacities of the age in which it is delivered, partaking also of its light and tone, and sometimes temporising with its, for a time, harmless yet useful superstitions ; and yet by an ingenious method worthy of the divine Being who invented it, scattered with the springing and germinant seeds of its own improvement and perfection, in order that it may keep pace with the moral and intellectual advancement of the human race ; dropping off, like deciduous evergreens, their leaves, one shackle of mental, moral, and physical slavery after another, till the whole creation at last bursts forth into all the glorious liberty of the children of God. Nothing appears to me a weaker argument for the reception of long-established error, than that it has been implicitly believed by the pious of many ages ; for every day's experience shews us into what ridiculous opinions the most pious men continually are falling, and past ages have shewn us what monstrous absurdities pious credulity has swallowed ; not to mention all those extravagancies into which, in many cases, those pious simpletons, the church fathers, were betrayed. And we know too that what some daring infidel has started in one age, and has then outrageously shocked the feelings of the intellect-stunted religionist, has been quietly permitted to supersede his exploded superstition in the next. So that I take it, for a man to defend error by its antiquity, is to shew that he has not yet furnished his mind with the commonest observations. Equally weak too is that tendency of mind which teaches us to look for truth among doctors and professors of universities ; they indeed are very useful for the preservation of long-established institutions and opinions, but as for treading out of the track of well-rewarded error, they have neither the courage nor the interest. Neither are they so wise as some people imagine ; for though they agree in one thing,—not to differ in any point which regards the *established* articles of their faith ; yet they differ so much in other things which may be legitimately mooted, that, that man must be silly indeed who imagines, that they would not differ on those points which are commonly considered to be settled among them, *if they might*.

THE
TWELVE VISIONS
OF
NEBUCHADNEZZAR,
DANIEL,
AND
ST. JOHN.

We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts : knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old (*marg.* at any) time by the will of man : but holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 19—21.

* St. Peter tells the Christians to pay diligent attention to prophecy, but with this caution, not to confound private interpretations or *Targums* upon it with prophecy itself—He might allude *then* to the Targums of Onkelos and Jonathan, which pretended to be a collection of traditions handed down from the prophets themselves, but which did not bear sufficient testimony to Jesus, the drift of all prophecy. For, says he, the holy men of God themselves were ignorant of the meaning of the prophecies they delivered, being mere organs of the Holy Ghost. Compare the above passage with I Pet. i. 10. 11.

THE CALENDAR
OF
THE CHURCH OF CHRIST.

None of the wicked shall understand ; but the wise shall understand.
DAN. XII. 10.

THE SEVEN OR CALENDAR OF

Watchmen, what of

I, THE ERA OF SEVEN TIMES, OR

Neb. 1st. Vis. Neb. 2nd Vis. Dan. 1st Vis. Dan. 2nd Vis. Dan. 3rd Vis. St. J.

Head of Gold. Stump of Great Two Winged Lion.
Babylonian-Assyrian Empire. B. C. 680.
Tree with beast's head for Seven Times. The heathenish state of Babylonian-Assyrian Empire for 2520 years from B. C. 680.

Silver Breast and Arms. Medo-Per- sian Empire. B. C. 536.

One side elevated Unequal horned Bear. Medo-Per- sian Empire. B. C. 536.

The Four kings in Persia. Cambyses B. C. 529. Smerdis. B.C. 522 Darius. B.C. 522 Xerxes. B.C. 486

II. THE ERA OF JERUSALEM, OR TWO THOUSAND

Duration of restor- ed sacri- fice and subse- quent de- solation of Sanc- tuary, 2300 years com- mencing B.C. 457. Duration of restor- ed Jeru- salem under Messiah as Leader from the Jews' e- mancipa- tion by Artax- erxes. B. C. 457, to the new covenant by John the Bap- tist, A D. 26, 483 years of the 490.

Brass Belly and Thighs. Greek Empire, B.C. 331 Running off into Egyptian, B. C. 323, & Syrian, B. C. 280.

Four Headed four One horned He- Alexander the Gt. Winged Leopard. goat. The Greek B.C. 331. The four quar- Empire of Alex- tered Greek Em- ander. B.C. 331. pire ; Macedon, Four King of the South. Thrace, Syria, & kingdoms of E- Ptolemy king of gypt, Macedon, Egypt. B.C. 323. Syria, & Thrace.

AS, ARCH OF CHRIST.

what of the night? Isa. xxi. 11.

AND FIVE HUNDRED AND TWENTY YEARS.

Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

First Head of Dragon and Sea Beast.
Babylonian Assyrian Empire. B. C. 680.

Second Head of Dragon and Sea Beast. The Medo-Persian Empire.

ED YEARS AND FOUR HUNDRED AND NINETY YEARS.

Third Head of Dragon and Sea Beast. The Greek Empire. B.C. 331

Fourth Head of Dragon and Sea Beast. Egyptian kingdom. B. C. 323.

Neb. 1st. Vis. Neb. 2nd Vis. Dan. 1st. Vis. Dan. 2nd Vis. Dan. 3rd Vis.

King of the North.
Seleucus, king of
Syria, Macedon,
and Thrace. B.
C. 280.

One Leg of Iron.
Romano - Greek
Empire. B. C.
68—A.D. 553.

Terrible Monster. The little increas-
Roman Empire, *ing Horn.* The Ro-
B. C. 168. *After-* mano and Latino
wards eleven horn- or Franco-Greek
ed. Papal Gothic Empire. B. C.
Roman Empire. 168—A.D. 1843

End of the 483
years' Leadership
of Messiah over
the Jews ; & com-
mencement of his
Leadership over
the Church, A.D.
26, till his Spiri-
tual Crucifixion by
the grand Apos-
tacy at the end of
second 490 years.
A. D. 516, when
Church complete-
ly corrupted.

III. THE ERA OF THE SEAL

Little increasing
Horn, or Roma-
no-Greek Em-
pires' first and li-
teral standing up
against the Prince
of the Host, by
the crucifixion of
our Lord, A. D.
33 ; and end of
the first seventy
weeks or 490 years

Little Horn, or
Romano - Greek
Empires' casting
down the literal
place of Christ's
Sanctuary, by de-
struction of Jeru-
salem. A. D. 70.

Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

*Fifth Head of
Dragon and Sea
Beast. Syrian Em-
pire. B. C. 280.*

1ST PUBLICATION OF CHRISTIANITY.

*Book. The Woman in
ies of Labour, or the
1 by Christo-Judaic
Christ Church's parturi-
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g of Christ, or Chris-
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issue Roman Empire.
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Neb. 1st Vis.	Neb. 2nd Vis.	Dan. 1st Vis.	Dan. 2nd Vis.	Dan. 3rd Vis.	\$t
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2nd Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

Seal, or
age, at-
ry Death
ndes, or
famine,
& des-
by wild
Roman
A. D.
■.

*The Birth of the
Man-Child, or
general toleration
and unexampled
prosperity of
Christianity, the
first eighteen years
of Diocletian's
reign, after nine
persecutions. A.
D. 284—302.*

al, or *The Dragon's at-
tend- tempt to devour the
■ 10th Man-Child as soon
■ of as born, or War
A. D. in heaven between
■. Michael and the
■. Dragon. The ten
■ fruits years' last perse-
■ com- cution of the
■. 312. Christians. A.D.
302—312.*

al, or *The Dragon cast
■ at- out of heaven. The
■ the abolition of Pa-
■ lution, ganism. A.D. 312
row of
■ in the
■ Empire.
2.*

al, or *The victory of
attend- Michael. The a-
■. The doption of Chris-
recep- tianity by the
hristia- Roman Empire.
■ Ro- A. D. 312.
■. A.*

IV. THE ERA OF THE TRUMPETS, OR

Neb. 1st Vin. Neb. 2nd Vin. Dan. 1st Vin. Dan. 2nd Vin. Dan. 3rd Vin.

**Ten Iron & Clay
Tees. The ten
Gothic kingdoms.**

**1st horn of terri-
ble Monster. The
Huns in Hun-
gary. A.D. 356.**

**Other Leg of Iron.
The Latin Em-
pire. A. D. 364
—479.**

**2nd horn. The
Ostrogoths in
Moesia. 377.**

**3rd. The Visi-
goths in Panno-
nia. 378.**

**4th. The Franks
in France. 407.**

**5th. The Vandals
in Africa. 407.**

**6th. The Sueves
and Alans in Gas-
coigne and Spain.
407.**

**7th. The Bur-
gundians in Bur-
gundy. 407.**

AUTHORISED PREACHING OF CHRISTIANITY.

2nd Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

The Ac- of our High-
 of the Empire.
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 true God"
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earthquake.
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 Julian the
 A. D.
 53.

*Seventh Head of
 Dragon and Sea
 Beast. The Latin
 Empire. A. D.
 364—479*

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 A.D.410.

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 sfecture.
 1—453.

The flight The
 of the Wo- 144,000
 man to the with
 Wilder- Lamb on
 ness, or Mount Si-
 progres- on. The
 sive de- firstfruits
 parture of to God &
 true Christ, or
 Christia- All Saints
 nity from from cre-
 Church. ation of
 A.D. 312 world to
 —563. abolition
 of Pagan-
 ism.

Neb. 1st Vin. Neb. 2nd Vin. Dan. 1st Vin. Dan. 2nd Vin. Dan. 3rd Vin. St. J

8th. The Heruli
and Turingi in
Italy. 476.

9th. The Saxons
and Angles in
Britain. 476.

10th. The Lan-
gobards in the
North of Ger-
many, 483 ; in
Hungary 526.

*The Plucking up
of the Herulo-Tu-
ringic Horn, or
kingdom of Odo-
acer before the
Papal Horn, by
Theodoric. A.D.
493.*

End of the second
490 years of
Christ's Leader-
ship over visible
Church, on ac-
count of its crimes
and corruption
A. D. 516 ; at-
tended by the first
religious War of
Christians. A. D.
514, in which
55,000 were slain.

1st Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

at, or
with

abit-
third
ten
etro-
aths,
and
with
doc-
cause
ecu-
tho-
400

4th *Wounding of the*
the *Seventh Head* or
of the Latin Empire to
picture *death by the sword*
pire, of Odoacer. A.D.
Rome 479—553.

of Au-
and ac-
Dea-
479.

four *Man-child caught*
great up to God and his
is pi- throne. A.D.516.

and So-
gypt.
pota-
man
et A.
first
A.

V. THE ERA OF THE TEN HORNED SEA BEAST THE THREE-ONE ANGELO

Neb. 1st Vis. Neb. 2nd Vis. Dan. 1st Vis. Dan. 2nd Vis. Dan. 3rd Vis.

One Foot of Iron and Clay. The Latino or Franco-Greek Empire. A. D. 553. *The band of Iron and Brass on of the Ostrogothic Horn by Justinian, A. D. 553 before the prevention of the Babylonian Assyrian Empire's reception of the heart of a man, or the Christian faith till expiration of 2520 years.* *The Plucking up of the Horn by General's of Justinian, A. D. 553 before the Papal horn. The ritual of the Assyrian Empire's reception of eyes. The tyranny of the Pope, A. D. 553—1813.* *The little increasing Horn, or Romano-Greek Empire's casting down of the Sanctuary, i. e. by 37 years—in all 527.* *The Wilful King, or Abomination of Desolation. The Latino-Greek Empire of the Romans set up, A. D. 553—1453.* *The new covenant of the 1260 and 1290 years. A. D. 553.*

The Langobardic Horn, eradicated by Charlemagne. A. D. 774.

The pushing of King of the South against Wilful King. The Saracens attempts at Constantinople, the seat of the Latino-Greek Emperor, A. D. 668—675; 716--718, & 781—805 under Harun al Raschid

Other Foot of Iron and Clay. The revived Western Empire. A. D. 800.

THE EARTH BEAST, AND IMAGE OF THE SEA BEAST, AND 1290 YEARS.

Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

Woman in the Wilderness, or Church corrupted. A. D. 553. Third revived head of Sea Beast. The Latino-Greek Empire, A. D. 553, by Justinian's conquest of Italy, or healing of the Latin wounded head. The two-horned Earth Beast. The Pope's spiritual Empire over the two Præfectures of Gaul and Italy. A. D. 553.

Image of the Sea Beast. The dynasty of Charlemagne and his German successors, the Western Emperors of the Romans. A. D. 800.

Neb. 1st Via. Neb. 2nd Via. Dan. 1st Via. Dan. 2nd Via. Dan. 3rd Via.

The Three Turks of Beor. The Seljukians, A. D. 1029. The Kharrismians, A. D. 1090, & Atabeks, 1127. Three Turkish dynasties of Persia, which overran Asia-Minor, India, Syria, and Egypt. A. D. 1050—1300.

The Wilful king's alarm from the north and east, his going forth with great fury to destroy, & his planting the tabernacle of his palace in the glorious holy mountain. The crusades against the three Turkish peoples. A. D. 995—1270, and establishment of the Latin kingdom of Jerusalem. A. D. 1099—1210

King of North's attack against Wilful King and Wilful King's coming to his aid. The Ottomans' passage into and successes in Europe against the Latino-Greek Emperors under their Sultans Amurath I. Bajazet I. Amurath II. and Mahomet II. A. D. 1341--1453 which last takes Constantinople & destroys the Latino-Greek Empire

King of North's entrance into glorious land and possession of Egypt; Ottomans' conquest of Syria, Palestine, and Egypt, under Selim. A. D. 1517.

2nd Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

our Angels
 the great
 Euphrates.
 our Turkish
 the Sel-
 Kharis-
 Atabeks,
 Romans, in
 lion of the
 nature of the
 and restrain-
 him it. A.D.
 —1341.

umpet, or *The Beast that*
 of pub- goeth into perdi-
 eaching, tion and was and
 sing of four is not, and yet is.
 to slay the The Latino-
 part of the Greek Empire's
 The con- destruction by the
 of the Præ- Turks, and sale of
 of Illyri- it by Andrew
 the conso- Palæologus to
 power of Charles VIII. of
 our Turkish France, in whose
 under kings it is hence-
 met II. and forth fictitiously
 Viziers. continued. A. D.
 1453. 1495.

VI. THE ERA OF THE UNSEALED BOOK, OR REPUBLICAN REFORMERS ATTENDED BY

Neb. 1st Vis. Neb. 2nd Vis. Dan. 1st Vis. Dan. 2nd Vis. Dan. 3rd Vis. St. John

The Session of the Ancient of Days on little Horn that had eyes. The Reformation and rapid consumption of the Papacy. A. D. 1518—1843.

Standing up of Michael for Spiritual Jews. Reformation by Luther in Christian Church. A. D. 1518.

Time of trouble. Dreadful civil wars in consequence of Reformation. A. D. 1633 to the end.

CHRISTIANITY, BY THE SEVEN THUNDERS OF THE VIALS OR LAST PLAGUES,

1st Vis. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

1st of Angel with Gospel. The wider diffusion of pure Christianity by Reformation, now aided by the recent invention of printing.

Son of Man come to Harvest. The gathering of Saints out of Great Whore and her daughter harlots, the Churches in the Roman Empire allied with the State.

Descent of powerful Angel with great glory, proclaiming fall of Babylon, and call from heaven to come out of her. The light of Reformation by which the Reformers separated from the Papacy. A. D. 1518.

2nd Angel pronouncing fall of Babylon. The rapid decline of Papacy by doctrines of Reformation in Germany, England, and Holland.

1st Vial on Earth, attendant of 1st Thunder. The Plunder of Rome by Bourbon. A. D. 1527; and civil wars in Germany, France, England, and Holland, in consequence of Reformation. A. D. 1533—1688.

3rd Angel's denunciation of God's extreme wrath against the worshippers of the Beast and his Image

2nd Vial on Sea, attendant of 2nd Thunder. The general wars in Roman Empire in reign of Louis XIV. Charles XII Peter the Great, Frederic III. George II. III. A. D. 1701--1763

4th Angel's denunciation of God's extreme wrath against the worshippers of the Beast and his Image. The loud protestations of the witnesses of the truth against the civil interference in religious affairs of the ten kings under the

3rd Vial on Rivers and fountains of Waters, attendant of 3rd Thunder. The internal Revolutions of the ten peoples or kingdoms. The American war, French Revolution, &c. &c. A. D. 1775—1802.

Neb. 1st Vis. Neb. 2nd Vis. Dan. 1st Vis. Dan. 2nd Vis. Dan. 3rd Vis. 9

The Stone.

End of the Seven Times, or 2520 years. A.D.1840; and conversion of the kingdoms of the Babylonic-Assyrian Empire.

The heart of a Man given to the Lion.

End of the Season to and Time.

The little increasing Horn stand up against Prince of Princes.

3, SEVENTH VIAL, THIRD WOE, MILLENNIUM, AND IT.

1. St. John. 3rd Vis. St. John. 4th Vis. St. John. 5th Vis. St. John. 6th Vis. St. John. 7th Vis.

8 r, or Po of ad	<i>The vintage ; the wine-press trodden</i>	<i>The vic- tors over Beast and his Image stand on Sea of Glass. Or all saints, from abo- lition of Pagan- ism to re- surrec- tion.</i>	<i>7th Vial, Supple- ment. Great Earth- quake, Great Fall, or coming of Ezekiel's Gog on Israel or Church of Christ now deli- vered from sword of Anti- christ.</i>	<i>Bride ready, & Marriage of the Lamb. Whore by ten kings.</i>	<i>The tak- ing of Heaven and false Pro- phet and binding down of Nabon.</i>	<i>The throne and they that sat on them. The first Re- surrection of the just</i>	<i>The great white throne him that before whom earth and heaven flee away, and commence- ment of general judg- ment: Hades de- livers up its dead.</i>	<i>The deo- cent of the New Je- rusalem, prepared as a bride adorned for her husband.</i>
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*End of the thou-
sand years and se-
cond Resurrection,
or resurrection of
the rest of the
dead, the wicked,
unjust.*

*Battle of Gog and
Magog, who are cast
into lake of fire.
Those not from
heaven. Sa-
tan cast into lake
of fire.*

*Death and Hades
cast into lake of
fire. Those not
written in the
Book of Life cast
into lake of fire.*

THE CANON

OF

ANTICHRIST.

And the dragon—that old serpent, called the Devil and Satan—gave him his power, and his seat, and great authority.

Rev. XIII. 2. XII. 9.

THE CANON OF ANTICHRIST.¹

THE SEVEN-HEADED SEA BEAST, TWO-HORNED EARTH BEAST, AND IMAGE OF THE SEA BEAST.

I saw a beast rise up out of the sea having seven heads— (the Babylonian-Assyrian, the Medo-Persian, the Greek, the Egyptian, Syrian, Roman, and Latin Empires.) *The beast which I saw was like unto a leopard.* (Daniel's Greek Empire.) *And I saw one of his heads, (the Latin,) as it were wounded to death—by a sword;* (the sword of the Heruli and Ostrogoths,) *and his deadly wound was healed.* (by the restoration of the Latin Empire in a Greek dynasty by Justinian, A.D. 553.) *The beast that thou sawest was, (the Greek Empire,) and is not, (being destroyed by the Romans) and shall ascend* (by the Greek emperor Justinian's revival of it, A. D. 553) *out of the bottomless pit i. e. abyss or sea* (from among the nations of the world) *and go into perdition,* (by the Turks who destroyed it A.D. 1453.) *and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, (the Greek Empire revived*

¹ This is compiled from the Canon of Ptolemy, as continued by Dr. Hales in his Analysis of Chronology, Vol. I. p. 276, Dr. Gillies' History of the World therein quoted, p. 290, and from Les Fastes Universels par M. Buret de Longchamps. Par. 1821.

by Justinian) *and is not* (being destroyed by the Turks) *and yet is* (by its being sold by Andrew Palæologus to Charles VIII. of France A.D. 1495, and thus fictitiously continued in a French dynasty up to the present time.) *The seven heads are—seven kings*, (Kingdoms or Empires) *five are fallen*, (in St. John's time, the Babylonian-Assyrian, Medo-Persian, Greek, Egyptian, and Syrian,) *one is*, (in St. John's time, the Romans) *and the other is not yet come*, (the Latin) *and when he cometh he must continue a short space*, (not lasting more than 115 years) *and the beast that was*, (the Greek Empire) *and is not*, (being destroyed by the Romans) *even he is the eighth*, (the revived Greek Empire by Justinian, A.D. 553.) *and is of the seven*, (being the third) *and goeth into perdition* (by the Turks.) *And I beheld another beast coming out of the earth*, (the Roman papacy) *and he had two horns like a Lamb*, (enjoyed a spiritual power over the two Præfectures of Italy and Gaul) *and he spake as a dragon*, (but wished to have a temporal sovereignty over them as well) *saying to them that dwell on the earth that they should make an image* (the revived Latin Empire of Charlemagne, A.D. 800, and German Emperors) *to the beast which had the wound by a sword and did live* (to the Latin Empire wounded by the Herulic and Ostrogothic sword, but revived under government of Greek Emperors.) *Here is wisdom. Let him that hath understanding count the number* (the sum of the numbers which the letters in the name stand for) *of the Beast* (the Greek Empire or Emperor), *for it is the number of a man* (the Emperor), *and his number is six hundred threescore and six*, (קיסר רומים *Keisar Romim* THE CÆSAR OR EMPEROR OF THE ROMANS, ק 100, י 10, ס 60, ר 200, ר 200, ו 6, מ 40, י 10, ס 40, which make together 666, a title which was first assumed by Justinian on his conquest of Italy.) *No man might buy or sell save he that had the mark, either the name* (קיסר רומים) *or the number of his name* (i. e. some other name consisting of numerals, the

sum of which is equivalent to the sum of the numerals of the name of the beast: קדוש רומי *Kedosh Romei*, THE HOLY ONE OF ROME, or קדשו רומי *Kodsho Romei*, HIS HOLINESS OF ROME— ק 100, ד 4, ו 6, ש 300, ר 200, י 6, מ 40, י 10, which make 666. See *Alphabetical Analysis* under MARK.)

FIRST HEAD, OR BABYLONIC-ASSYRIAN KINGS.

	B.C.
Asaradin, or <i>Esarhaddon</i>	² 680
Saosduchin	667
Chyniladon.....	647
Nabopolassar, or <i>Labynitus</i>	625
Nabokolassar, or <i>Nebuchadnezzar</i>	604
Ilvarodam, or <i>Evilmerodach</i>	561
Nericassolassar, <i>Neriglissar</i> , or <i>Belshazzar</i>	558
Nabonadius	553

SECOND HEAD, OR MEDO-PERSIAN KINGS.

Cyrus ..	536
Cambyes	529
Darius I. son of <i>Hystaspes</i>	521
Xerxes	485
Artaxerxes I. <i>Longimanus</i>	464
Darius II. <i>Nothus</i>	423
Artaxerxes II. <i>Mnemon</i>	404
Ochus	358
Arogus, or Arses	337
Darius III. <i>Codomannus</i>	335

² In this year according to Prideaux's Connection, Vol. I. p. 40, Esarhaddon, king of Assyria, seized Babylon, and added it to his former empire. Thus arose the Babylonian-Assyrian Empire.

THIRD HEAD, OR GRECIAN KINGS.

Alexander of Macedon	331
Philip Aridæus	324
Alexander Ægus	317

FOURTH HEAD, OR EGYPTIAN KINGS.

Ptolemy Lagus	305
—— Philadelphus	285
—— Euergetes	247
—— Philopator	222
—— Epiphanes	205
—— Philometor....	181
—— Energetes II... ..	146
—— Soter	117
Dionysius	81
Cleopatra	52

FIFTH HEAD, OR SYRIAN KINGS.

Seleucus Nicator	311
Antiochus Soter	280
Antiochus II. Theos. ..	261
Seleucus II. Callinicus ..	246
Seleucus III. Keraunus ..	226
Antiochus III. Magnus ..	223
Seleucus IV. Philopator ..	187
Antiochus IV. Epiphanes ..	176
Antiochus V. Eupator ..	164
Demetrius Soter	162
Alexander Balas	151
Demetrius II. Nicator ..	146
Antiochus VI. Epiphanes ..	144
Diodotus, or Tryphon ..	143
Antiochus VII. Sidetes ..	138
Demetrius II. again	130
Alexander II. Zebina ..	126
Antiochus VIII. Grypus ..	122
Seleucus VI. Nicator ..	97
Philip	92
Tigranes, king of Armenia ..	84

SIXTH HEAD, OR ROMAN CÆSARS.

Augustus	B.C. 30
Tiberius	A.D. 14

	A.D.
Caius Caligula	36
Claudius	40
Nero	54
Vespasian	68
Titus	78
Domitian	81
Nerva	96
Trajan	97
Adrian	116
Antoninus Pius	137
Marcus Aurelius, or Antoninus Philosophus	161
Commodus	180
Pertinax	193
Septimius Severus	194
Caracalla	211
Opilius Macrinus	217
Heliogabalus	218
Alexander Severus	222
Two Gordians	235
Gordian, junior	238
Philip the Arabian	243
Decius	249
Gallus Hostilius	251
Valerian and Gallienus	253
Claudius	268
Aurelian	270
Tacitus and Florian	275
Probus	276
Carus	282
Diocletian	283
Constantius Chlorus	306
Constantine the Great	306
Constantine II.	337
Constantius alone	341
Julian the Apostate	361
Jovian	363

SEVENTH HEAD, OR LATIN CÆSARS.³

	A.D.
Valentinian I.	364
Gratian	367
Valentinian II.	376
Theodosius	392
Honorius	395
Valentinian III.	425
Petronius Maximus	455
Avitus	455
<i>Interregnum</i>	456
Majorian	457
Severus III... ..	461
<i>Interregnum</i>	465
Anthemius	467
Olybrius	472
<i>Interregnum</i>	472
Glycerius	473
Julius Nepos	474
Romulus Augustulus	475

Destroyed by the Heruli and Ostrogoths, but revived again under the Third-Head, or Eighth King, in a Latino-Greek Dynasty.

³ The Romano-Greek * contemporaries of the Latin Cæsars and Herulic and Ostrogothic kings, were

Valens A. D.	364	Theodosius II.....	408	Leo II.	474
Theodosius the Great	379	Marcianus	450	Anastasius	491
Arcadius	395	Leo I.....	457	Justin I.....	518
				Justinian	527

* From Constantine the Great who removed the imperial seat to Constantinople, properly begins what we have called the Romano-Greek Empire ; though for prophetical convenience the Romano-Greek Empire is made to begin B. C. 168, in the time of Antiochus IV. Epiphanes, when the Romans made their first conquests in Greece. One reason of this is, the words of Daniel ; *his power shall be mighty, but not by his own power*, which must mean the Greek power mighty by the Romans. For in fact, though the *arms* of the Romans subdued the Greeks, yet the *arts* of the Greeks subdued the Romans in turn ; and *their* language, manners, and philosophy, eventually pervaded the Empire. Another reason is, that the twofold subversion of first the literal, and afterwards the spiritual sanctuary, by the *little imperial Horn* required him to be viewed in a Greek aspect *throughout* ; as in the latter case the prophecy strictly demanded it, and in the former, this disposal is not dissonant to a philosophical view of the mutual conquests of these two nations of each other.

THE THREE-ONE ANTICHRIST.⁴

THE BEAST THAT WAS AND IS NOT, <i>The Latino - Greek Cæsars or Emperors of the Romans.</i>	EARTH BEAST, IMAGE OF THE <i>The Popes the Spirit of Antichrist.</i>	SEA BEAST, <i>The revived Western or German Empe- rors or Cæsars of the Romans.</i>
קיסר רומים	קדוש רומי or קדשו רומי	קיסר רומים •

	A.D.		A.D.	A.D.
Justinian the first Emperor of the Romans in name and in deed ⁵ ..	533	Vigilius	538	
		Pelagius I.....	555	
		John III.	559	
Justin II.	565	Benedict I.....	573	
Tiberius	578	Pelagius II. ..	577	
Mauricius	582	Gregory the Gt.	590	
Phocas	602	Sabinian	604	
		Boniface III...	606	
		Boniface IV...	607	
Heraclius	610	Deus-dedit ..	614	
		Boniface V. ..	617	
		Honorius	625	
		Severinus	638	
Constans II. ..	641	John IV.	640	

⁴ The ten kings or kingdoms which belong to the eighth king, form a part of Antichrist also, as far as the civil magistrates in them meddle with ecclesiastical matters

⁵ “ After the fall of the Western monarchy, the majesty of the purple resided solely in the princes of Constantinople; and of these, Justinian was the first, who, after a divorce of sixty years, regained the dominion of ancient Rome, and asserted by the right of conquest, the august title of Emperor of the Romans.” Gibbon, Chap. LIII.

“ Justinian,” says the historian Agathias (l, V. p. 157.), *πρωτος Ρωμαιων αυτοκρατωρ ονοματι και πραγματι*” (The first Emperor of the Romans in name and in deed.) “ Yet the specific title of Emperor of the Romans was not used at Constantinople, till it had been claimed by the French and German Emperors of old Rome.” Chap. LIII. Note 94.

	A.D.		A.D.		A.D.
		Theodore	642		
		Martin I.	649		
		Eugenius I. . .	654		
Constantine III.	668	Vitalian	658		
		Adeodatus	672		
		Donus	676		
		Agatho	679		
		Leo II.	682		
		Benedict II. . .	684		
Justinian II. .	685	John V.	685		
		Conon	686		
Leontius	694				
Apsimar, or Ti-		Sergius	687		
berius	697				
		John VI.	701		
Justinian II.		John VII.	705		
again	704				
		Sisinnius	708		
		Constantine . .	708		
Philippicus . .	711				
Anastasius II.	713	Gregory II. . .	715		
Theodosius III.	715	Gregory III. . .	731		
Leo III.	717	Zacharias	741		
Constantine IV,	741				
		Stephen II. . .	752		
		Paul	757		
		Stephen III. . .	768		
Leo IV.	775				
Constantine V.	780	Adrian	772		
Irene	797	Leo III.	795		
Nicephorus . .	802	Stephen IV. . .	816	Charlemagne ⁶ . .	800
Michael	811				
Leo V.	813				

⁶ On the coronation of Charlemagne in the church of St. Peter by Leo the Roman Pontiff, "the dome," says Gibbon, Vol. IX. Chap. xlix. p. 174. "resounded with the acclamations of the people, 'Long life and victory to Charles, the most pious

	A.D.		A.D.		A.D.
		Pascal I.	817	Louis le Debon-	
Michael II. ..	821	Eugenius II. ..	824	naire	814
		Valentine	827		
Theophilus ...	829	Gregory IV. ...	827		
Michael III. ...	842	Sergius II.	844	Lothaire	841
		Leo IV.	847		
		Benedict III. ...	853		
		Nicholas I.	858	Louis II.	855
Basilus	867	Adrian II.	867		
		John VIII.	872	Charles the Bald	875
		Marin or Martin		Louis the Stammerer	
		II.	882	and Carloman	877
		Adrian III. ..	884	Charles the Fat	880
Leo VI.	886	Stephen V.	885	Guy and Lambert	891
		Formosus	891	Lambert <i>alone</i>	894
		Stephen VI. ..	896		
		Boniface VI. ..	896	Arnold	896
		Romanus	897		
		Theodore II. ..	898		

Augustus, crowned by God the great and pacific emperor of the Romans !'—The imperial dignity of Charlemagne was announced to the East by the alteration of his style ; and instead of saluting his fathers, the Greek emperors, he presumed to adopt the more equal and familiar appellation of brother." " A treaty of peace and alliance was concluded between the two empires, and the limits of the East and West were defined by the right of present possession. But the Greeks soon forgot this humiliating equality, or remembered it only to hate the Barbarians by whom it was extorted. During the short union of virtue and power, they respectfully saluted the *august* Charlemagne with the acclamations of *basileus*, and emperor of the Romans. As soon as these qualities were separated in the person of his pious son, the Byzantine letters were inscribed, ' to the King, or, as he styles himself, the Emperor of the Franks and Lombards.' The Greeks affected to despise the poverty and ignorance of the Franks and Saxons ; and in their last decline refused to prostitute to the kings of Germany the title of Roman Emperors." pp. 191. 193. 194. Concerning the dignity of the German Emperors, says Gibbon, Chap. xlix. p. 216. " Nor was the supremacy of the Emperor confined to Germany alone : the hereditary monarchs of Europe confessed the preeminence of his rank and dignity : he was the first of the Christian princes, the temporal head of the great republic of the West : to his person the title of majesty was long appropriated ; and he disputed with the pope the sublime prerogative of creating kings and assembling councils."

	A.D.		A.D.
		John IX.	898
		Benedict IV... ..	900
		Leo V.	903
		Christopher ..	903
		Sergius III. ..	904
Alexander	910	Anastasius	911
Constantine VI.	911	Landon	913
		<i>Interregnum.</i>	
		John X.	914
		<i>Berenger</i>	
		<i>Troubles.</i>	
		Leo VI.	928
		Stephen VII. ..	929
		John XI.	931
		Leo VII.	936
		Stephen VIII.	930
		Martin III. ..	942
		Agapet II.	946
		John XII. <i>First</i>	
		<i>Sovereign of</i>	
		<i>Rome</i>	956
Romanus	960	Leo VIII.	963
Nicephorus II.	963	Benedict V ..	964
John Zimisces	969	John XIII. ..	965
		Benedict VI. ..	972
		Boniface VII.	974
		Donus II.	974
Basilus II. ..	976	Benedict VII.	975
		John XIV. ..	984
		John XV.	984
		John XVI.	986
		Gregory V. ..	996
		John XVII. ...	997
		Sylvester II. ..	999
		John XVIII.	1003
		John XIX. .	1003
		Sergius IV... ..	1009
		Henry II.	1

	A.D.		A.D.		A.D.
		Benedict VIII.	1012		
Constantine				Conrad II. call-	
VII.	1026	John XX. ...	1024	ed the Salic	1024
Romanus II.	1028				
Michael IV...	1034	Benedict IX.	1033	Henry III. ..	1039
Michael V. ..	1041	Gregory VI...	1044		
Constantine		Clement II. ..	1046		
VIII.	1042	Benedict IX.			
		reinstated ..	1047		
		Damasus II...	1048		
		Leo IX.	1048		
Theodora ...	1054	Victor II.....	1054		
Isaac Comne-		Stephen IX...	1057	Henry IV. the	
nus	1057	Benedict X...	1058	Great	1056
Constantine IX.	1059	Nicholas II...	1058		
Romanus III.	1068	Alexander II.	1061		
Michael VI.	1071				
Alexius Com-		Gregory VII.	1073	Rodolph	1078
nus	1078	Victor III. ..	1085	Herman	1086
		Urban II.....	1087	Egbert	1088
		Pascal II. ..	1099	Henry V.....	1106
Nicephorus III.	1115				
John Comnenus	1118	Gelasius II. ..	1118		
		Callixtus II. ..	1119		
		Honorius II.	1124	Lothaire II. ..	1125
		Innocent II...	1130	Conrad III. ..	1138
Manuel Com-		Celestinus II.	1143		
nus	1143	Lucius II.....	1144		
		Eugenius III.	1145	Frederic I. called	
		Anastasius IV.	1153	Barbarossa	1152
		Adrian IV. ..	1154		
Alexius Com-		Alexander III.	1159		
nus II. ..	1180	Lucius III ...	1181.		
Andronicus ..	1183				
Isaac Angelus	1185	Urban III. ..	1185		

	A.D.		A.D.		A.D.
		Gregory VIII.	1187		
		Clement III.	1187		
Alexis III. . .	1194	Celestinus III.	1191	Henry VI. . .	1190
		Innocent III.	1198	Philip of Suabia	1197
Theodore Las-		Honorius III.	1216	Otho IV.	1208
caris	1204				
John Ducus . .	1222	Gregory IX.	1227	Frederic II. . .	1211
		Celestinus IV.	1241		
		Innocent IV.	1241		
Theodore II.	1255	Alexander IV.	1254	Conrad IV. . .	1250
John Lascaris	1258			William	1250
Michael Paleo-		Urban IV. . .	1261	<i>Troubles and In-</i>	
logus	1259			<i>terregnum</i> . .	1257
		Clement IV...	1264	Richard of Eng-	
				land	1257
		Gregory X. . .	1268	Alphonso of	
				Castile	1257
		Innocent V... .	1276	Rodolph of	
				Hapsburg..	1273
		Adrian V. . .	1276		
		John XXI. . .	1276		
		Nicholas III.	1277		
Andronicus II.	1283	Martin IV. . .	1280		
		Honorius IV.	1285		
		Nicholas IV,	1289		
		Celestinus V.	1292	Adolphus of	
				Nassau . .	1292
		Boniface VIII.	1294	Albert I. of	
				Austria . .	1298
		Benedict X or			
		XI.	1303		
Andronicus III.	1320	Clement V. . .	1305	Henry VII. of	
				Luxemburg	1308
				<i>Interregnum</i> . .	1313
				Frederic III. of	
John Paleologus	1341	Nicholas V... .	1328	Austria . .	1314
				Louis V. of Ba-	
				varia	1314

A.D.		A.D.		A.D.	
	Gregory XI.	1377	Charles IV. of Bohemia ..	1347	
			Fred. of Misnia	1348	
			Gonthier of Scwhartzburg	1349	
	Urban VI. ..	1378	Venceslaus of Bohemia .	1378	
Manuel Paleo- logus ⁷ . . .	1391	Boniface IX.	1389	Fred. of Bruns- wick	1400
		Innocent VII.	1404	Rob. of Bavaria	1400
		Gregory XII.			
		<i>deposed</i>	1406		
		Alexander V.	1409		
		John XXIII.		Sigismund of Luxembu g ⁷	1410
		<i>deposed</i>	1410		
John Paleologus	1424	Martin V. . .	1417		
		Eugenius IV.	1431		
				Albert II. of Austria called the Grave ..	1438
		Felix V.	1439	Frederic IV.	1440
Constantine Pa- leologus ..	1448	Nicholas V. . .	1447		
<i>Destroyed by the Turks</i>	1453	Callixtus III.	1455		
<i>But sold by Andrew Paleologus to Charles VIII. of France⁸ and</i>		Pius II.	1458		
		Paul II.	1464		
		Sixtus IV. . .	1471		

⁷ The titles of the Greek emperor Manuel Paleologus and the German Emperor Sigismund contemporaries were nearly the same. Manuel in Christo Dei fidelis imperator et moderator Romeorum (Romanorum) Paleologus et semper Augustus. Sigismundus Dei gratia Romanorum imperator semper Augustus. See Le Nouveau Traité de Diplomatie. Tom. V. p. 84.

⁸ " By an act dated A.D. 1494, Sept 6, and lately transmitted from the archives of the Capitol to the Royal library of Paris, the despot, Andrew Paleologus, reserving the Morea, and stipulating some private advantages, conveys to Charles VIII. King of France, the Empires of Constantinople and Trebizond (Spondanus A.D. 1495. No. 2) M. de Forcemagne (Mem. de l'Academie des Inscriptions, tom. xvii. p. 539—578.) has bestowed a dissertation on this national title, of which he had obtained a copy from Rome." Gibbon, Chap. lxxviii. Note 91. See also Le Nouveau Traité de Diplomatie, Tom. VI. p. 83.

Thus continued in a		A.D.	Innocent VIII.	A.D.	1484	
<i>French dynasty.</i>						
Charles VIII.	1494	Alexander VI.	1492	Maximilian I.	1493	
Louis XII.	..1498	Pius III.	.... 1503			
		Julius II.	.... 1503			
Francis I.	.... 1515	Leo X.	.... 1513	Charles V.	.. 1519	
		Adrian VI.	.. 1524			
		Clément VII.	1523			
Henry II.	.... 1547	Paul III.	.... 1534			
		Julius III.	.. 1550			
		Marcellus II.	1555			
		Paul IV.	.... 1555			
Francis II.	.. 1559	Pius IV.	.... 1559	Ferdinand I.	1559	
Charles IX.	.. 1560	Pius V.	.... 1566	Maximilian II.	1564	
Henry III.	.. 1574	Gregory XIII.	1572	Rodolph II.	1576	
Henry IV. the Great	.... 1589	Sixtus V.	.... 1585			
		Urban VII.	1590			
		Innocent IX.	1591			
		Clément VIII.	1592			
Louis XIII. the Just	..... 1610	Leo XI.	.... 1605	Matthias	.... 1619	
		Paul V.	.... 1605	Ferdinand II.	1619	
		Gregory XV.	1623	Ferdinand III.	1637	
		Urban VIII.	1623			
Louis XIV. the Great	.... 1643	Innocent X.	1644			
		Alexander VII.	1655	Leopold I.	.. 1658	
		Clement IX.	1667			
		Clement X.	1670			
		Innocent XI.	1676			
		Alexand. VIII.	1689			
		Innocent XII.	1691			
		Clement XI.	1700	Joseph I.	.... 1705	
Louis XV.	.. 1715	Innocent XIII.	1721	Charles VI.	1711	
		Benedict XIII.	1724			
		Clement XII.	1730			
		Benedict XIV.	1740	Vacant	..... 1740	

A.D.		A.D.		A.D.		
			Charles VII.			
	Clement XIII. 1758		or Albert of			
			Bavaria ..	1742		
			Francis I. of Lorraine			
	Clement XIV. 1769		and Maria Theresa			
			of Austria..	1745		
			Joseph II. ..	1765		
Louis XVI. ..	1774	Pius VI.	1775	Leopold II. ..	1790	
<i>French Revolution</i>				Francis II. ..	1792	
<i>tion</i>	1792	Pius VII. ..	1800			
		— <i>Reduced to a</i>				
Napoleon I. ⁸	1804	<i>mere bishop by</i>				
		<i>Buonaparte..</i>				1809
Louis XVIII.	1814	— <i>Restored</i> ..				1814
Charles X. ..	1824	Leo XII.	1823			

* “Zopf in his Summary of Universal History, (*Precis de l’Histoire Universelle*), 20th edition, says, that a scion of the Comnena family, who had claims to the throne of Constantinople, retired into Corsica in 1462, and that several members of that family bore the name of Calomeros, which is perfectly identical with that of Buonaparte, καλὸν μέρος. It may hence be concluded that this name has been Italianized. We do not believe this circumstance was ever known to Napoleon.” Montholon and Gourgand’s *Memoirs of Napoleon*, Vol. III. p. viii. If this be true, Napoleon might be Emperor of the Romans by right of birth, as well as of arms.

ALPHABETICAL ANALYSIS
OF PROPHECY ;
OR,
SYMBOLICAL DICTIONARY.

ALPHABETICAL ANALYSIS OF PROPHECY;

OR,

SYMBOLICAL DICTIONARY.

[*Observe.*—In order to make the quotations from my great pilot in the Sea of Prophecy, Gibbon, answer to every edition of the inestimable Decline and Fall of the Roman Empire, I have given him out by chapter and note, while I have retained, at the same time, the number of the volumes of the twelve volume edition; n. n. therefore, will signify *near* the *note* to which those letters are affixed, the middle numerals will signify the chapter, and the others the volume.]

ABADDON.—The Devil, the *murderer from the beginning*, put for Muhammed, and the Khalifs his successors, the *Commanders* of the faithful. Rev. ix. 11. *They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon* (Destroyer). An angel means, in general, a succession of angels, *i. e.* ministers or priests, as a king means a succession of kings. See KING. So also Abaddon signifies a succession of Abaddons, *i. e.* Generals or *Commanders*. Muhammed and his successors the Khalifs were Kings, Priests, or *Angels*, and Commanders or *Abaddons*, at the same time. “The sword,” says Muhammed, is the

key of heaven and of hell : a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting or prayer : whosoever falls in battle, his sins are forgiven : at the day of judgment his wounds shall be resplendent as vermillion, and odiferous as musk ; and the loss of his limbs shall be supplied by the wings of angels and of cherubim." Gib. ix. L. n. n. 126.

ABOMINATIONS.—1. Rev. xvii. 4, 5. *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication ; and upon her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.* The woman was carried by the ten horned beast, ~~she~~ was supported by it ; and the ten horned beast is the regal decemvirate, of which the Latino or Franco-Greek Cæsar is the head. We may easily, therefore, perceive that she is the Church in the Cæsariate or Roman Empire, supported by the ten states or allied with them ; or rather, according to the more forcible language of prophecy, the *harlot* of them, with whom the ~~kings~~ kings of the earth have committed fornication. And what has more of the nature of an abomination than the prostitution of the Church of Christ to state purposes, the election of its heads according to their state principles, the acquisition of the highly responsible office of the cure of souls by dint of money, interest, courting of the great, and all sorts of obsequiousness ? Or what more abominable than the support of it by the sword ; and the maintenance of it by contributions extorted from those whom she has pronounced to be excommunicate ?

The kings, the merchants, the ship-masters, and all the company in ships, and sailors, or, in other words, the civil heads of the Church, the lay-holders of benefices, the large share-holders of the clergy, and the whole company of the beneficed, are represented as bewailing her approaching fall; but fall she must: and God grant that there may be plenty of wheat to separate from the chaff when she does; or rather God grant that they may hear his voice, Come out of her, before hand, that they be not overwhelmed with her. xviii. 21. *Thus, with violence shall that great city, Babylon, be overthrown, and shall be found no more at all.* Dan. ix. 27.

2. Infidel nations, in the primary sense of the prophecy. Dan. ix. 27. See 1.

3. *Abomination of Desolation.* a) The Roman armies which overthrew and desolated Jerusalem. Mark xiii. 14. *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains.* Compare Luke xxi. 20. b) The ten-horned or decemviral Cæsar of the Romans, the German Cæsar of the Romans, and the Pope, who desolate the spiritual Jerusalem or Christ-Judaic Church, and scatter the power of the holy people by the sword and by flame, by captivity and by spoil, for from 1260 to 1290 years; the opponents of the Father, Son, and Holy Ghost, the three-one Antichrist or Man of Sin, who sitteth in the temple of God shewing himself that he is God, that is, usurpeth the seat and authority of God, by making himself head of the Church, and shaping out a creed for its observance, which he defends by fire and sword, and by giving that portion of the Church who will submit to his dictation exclusive privileges in the ten kingdoms of the Roman Empire,

to the detriment of the rest who will not. **Dan. ix. 27;**
xi. 31; xii. 11.

ABYSS, or BOTTOMLESS PIT.—The world, whatever it is earthly, sensual, devilish. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father but of the world. **Jalkut Rubeni, fol. 37. 2. Qui circumciscus est, dignus habetur liberatione inferna et superna, et eripitur מן מנא ex fonte perditionis qui est mundus. Schoettgen Hor. Hebr. et Talm. on Apoc. ix. 1. He who is circumcised, say the Rabbins, is snatched from the fountain of perdition which is the world. Rev. ix. 11. The angel of the bottomless pit. xi. 7. The beast that ascendeth out of the bottomless pit. xvii. 8. The beast shall ascend out of the bottomless pit. Muhammedanism and Antichristianism are the offspring of the world. John xviii. 36. "But my kingdom," says our Saviour, "is not of this world: if my kingdom were of this world then would my servants fight; i. e. my gospel is connected with no political establishment; it is not to be enforced by the civil sword, nor to make a part of any worldly government as hitherto happened in my Jewish polity; in this kingdom every man is his own king and priest, the enforcer and teacher of his own Christianity: if it had not been so, I should have myself set the example now of enlisting the civil power in my service. The priestly office is no longer to be confined to any particular body of men as it was to the Levites, nor does my religion want the power of kings to keep it up. My Church is built upon the confession of the Son of God, who am its sole upholder, and the gates of Hell shall not prevail against it. I am with it to the end." Though the Moslems acknowledge the apostleship of Issa, or**

Jesus, the character of the religion of Muhammed is directly opposite to that of his degraded predecessor : humility and charity are no ingredients in the composition of a Musselman. A religion propagated by the sword, and a faith maintained by persecution, have the very front and bearing of a Satanic Spirit. “No wars which ever desolated the Christian world have caused half the bloodshed and woe, or been so strongly stamped with the character of implacable animosity, as have the political and religious controversies of the Muhammedan sectaries. The history of every age of the Hegira teems with details of horror, and the Turks and Persians, the representatives of two sets of opinions, have, in most ages, emulated each other in mutual detestation and hatred. They have agreed only in a principle of discord.” Mill’s *Muhammed*. 2d edit. p. 374. The lust of the flesh, too tolerated here, and the sensual paradise held out as the reward hereafter, surely betray the true origin of Islamism. The character of Antichristianism, the religion of the Beast, is partly of the same character. The unnecessary maintenance by the civil power of a faith, of which a belief in the constant upholding of it by the founder himself forms a distinguished part, is an unnecessary aggravation of the breach of that command which forbids a Christian to take up the sword for its propagation. And when this civil power goes so far as to oppress those who cannot conscientiously subscribe to its dogmas, and excludes them from the common rights of fellow citizens, however its pretensions may be the support of Christianity, it is evidently the destroyer of it, and the deluded instrument of the angel of the abyss. For where there is persecution there is no charity : and where there is no charity, there is no Christianity. Our Lord certainly gave to the Apostles power to

exclude from the Church all turbulent and heretical members. This is a right which every constituted society possesses in itself. He gave them even greater authority: their sentences would be ratified by heaven. But to be members of a Christian Church can never be determined upon the mere accident of birth within its pale, or upon ceremonies imposed, when the subject of them is incapable of assent: and there is a great difference between being the judge and the executioner. Vengeance is mine, saith the Lord, I will repay: Christians could but little imitate their Father which is in heaven, who maketh his Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, if they were to add to their verdicts any thing more than a negative infliction on the offender, by treating him as an heathen man and a publican, *i. e.* by avoiding him, and that only in cases of the strongest necessity. Matth. xviii. 15—18. It is very evident from the comparison of v. 17 of Matth. xviii. with v. 18, that the positive execution of the sentence of the Church was to be left entirely to our Lord. Thus St. Paul delivers over the incestuous person to Satan, and our Lord visits him with some personal affliction. 1 Cor. v. To deprive of civil rights, therefore, to confiscate, banish, imprison, mutilate, gibbet, burn, massacre, dragocnade, and torture on the rack, on account of religion, are not of the Father but of the world, and the world of the angel of the abyss. The grand error of Antichrist is, that the same law which makes a man a member of civil society, the accident of birth, makes him also a member of his Church: he counts the religion of his subjects as among the things which belong unto Cæsar; he consequently taxes even those to support a system who consider it to be no better than an abomination. The Apostles and primitive Christians

never put in force this means of obtaining a livelihood, the exacting tribute indifferently of believers or unbelievers—it was quite otherwise: for in the first three hundred years of Christianity, before the Church took its flight to the wilderness, she was well supported from the liberality of the converts, and her sole dependence upon the Lord, Him who is faithful and true, we are assured was the cause of a much more plentiful supply and equitable distribution of common funds, which, forsooth, were then not unseemly gotten, than happens when she was dependant upon the state. Bingham *Ch. Antiq.* B. v. Ch. iv. Sect. 15; Ch. vi. Sec. 1. Our holy religion is propagated by persuasion and the foolishness of preaching, and they are only proper members of the Church bound to support it, who are so by conviction, and acknowledge its authority. Any other means used to extend Christianity than persuasion, or gain supporters, than their own consent, as by fraud, force, corruption, extortion, or oppression, is not of the Father but of the world; and the world is the abyss, and the Beast rises out of it.

ADULTERY.—Idolatry mixed with the worship of the true God. Rev. ii. 22.

AIR.—The whole world. Satan is the prince of the air—he is the prince of this world.—Rev. ix. 2. *The air was darkened by reason of the smoke of the pit.* The extensive conquests of the Saracens over the world. xvi. 17. Compare Ep. ii. 2. John, xii. 31.

ALTAR.—*The altur, i. e. of incense,* put for the *sanctuary* in which it stood. The Christian Church on earth. To understand this, we must have some idea of the

temple of the Jews. You first entered the outer court, or court of the Gentiles. Within the court of the Gentiles stood the court of the Israelites divided into two parts or courts, the outer one being appropriated to the women, and the inner one to the men. Within the court of the Israelites was that of the priests, in which stood the altar of burnt offerings. From this court you ascended to the *temple*, strictly so called, which was divided into three parts, the portico, the outer Sanctuary, and the holy place. In the sanctuary, or holy place, called also the first tabernacle, stood the altar of incense overlaid with gold, the table of shew-bread, consisting of twelve loaves, and the great candlestick of pure gold containing seven branches: none of the people were allowed to go into the holy place, but only the priests. The holy of holies, called also the second tabernacle, into which none went but the high priest, contained in it the ark, called the ark of the testimony (Exod. xxv. 22.) or the ark of the covenant (Josh. iv. 7.) Such was the temple of the Jews. But the Christian temple consists only of the holy of holies, called the *temple* in particular, or *the temple which is in heaven*, Rev. iii. 12; vii. 15; xi. 1, 19; xiv. 17; xv. 5, 6, 8; xvi. 1, 17; xxi. 22; and the Sanctuary in which the altar of incense stood, called the *altar*, Rev. vi. 9; viii. 3; ix. 13; xiv. 18; the holy of holies or temple, typifying the abode of the objects of the adoration of the Church, whether God or Antichrist, and the sanctuary or *altar* the *Church itself on earth*. But the meaning of temple is not always restricted to one part of it, but sometimes means the altar as xiv. 15, and sometimes includes it, as xi. 2. In the Christian sanctuary the seven independent candlesticks stood instead of the seven branched one candlestick; and to it there is only one

outer court, that in which the Gentiles tread, who are all nominal Christians, who do not worship in spirit and in truth. When St. John was commanded to measure the temple and altar, the temple was occupied by the Beast of the Abyss, and the Earth Beast, and the church was divided into two candlesticks, the Eastern and Western. There is no altar of burnt offerings, that being done away with by the death of Christ. Heb. x. 10—12. The souls underneath, *ὑποκάτω* the altar, will represent the souls in Hades, the intermediate state of the good. See TEMPLE, TABERNACLE, HADES.

2. *Horns of the Altar.* The four quarters of the Church. Horns were placed at the four corners of the altar. Compare Exod. xxvii. 2. with xxx. 2.—Rev. ix. 13. *And I heard one (Gr.) voice from the four horns of the golden altar.* That is, there was one mind in all quarters of the Church, with respect to the capture of Constantinople by the Turks. “To oppose this mighty armament (300,000 men) the emperor (of Constantinople) had only a garrison of six thousand *Greeks*, and three thousand *Venetians* and *Genoese*, and a few gallies and ships of war! He was left alone to maintain the unequal contest by the listlessness and apathy of the powers of *Christendom*; the western States of *France*, *Spain*, and *England*, were involved in their endless wars and domestic quarrels; the Pope, Nicholas V., was provoked by the falsehood and the obstinacy with which *the union of the Greek and Latin Churches* was often fallaciously agreed to by the Greek Emperors; in their distress, or broken in their respite*; and when he was roused by

* “The *Latins* were detested as *heretics* and *infidels*, and the Great Duke was heard to declare, that he had rather behold in *Constantinople* the turban of *Mahomet* than the *Pope's* tiara, or a *Cardinal's* hat!”

their last acquiescence, to employ the resources of Italy, *Constantinople* had fallen, before the squadrons of *Genoa* and *Venice* could sail from their harbours ! Even in his own capital the intreaties and tears of the emperor could not prevail on the *Byzantine* nobility and the rich citizens to contribute their aid and their money to the defence of the walls, and to the payment of the garrison, and supply of provisions, and repairs of the fortifications. They folded their arms as if resistance was hopeless, they shut their purses, and hid their treasures, to preserve them from the enemy, and the two factions, for, and against the *union with the Church of Rome*, were hotly disputing the point ; one party attributing their calamities to their *uniting*, the other to their *not uniting* ; when the *Turks* broke in and settled the controversy, by destroying or enslaving both." Hales' *Analysis of Chronology*, Vol. iii. p. 417.

ANCIENT OF DAYS.—The eternal Father. Dan. vii. 9. *I beheld till the thrones were set, and the Ancient of Days did sit, whose garment was white as snow.* This represents the spiritual assize or session of the Father on the Papacy at the Reformation of the Christo-Judaic Church by Luther, A. D. 1518, and is expressed by the *Angel with the everlasting gospel* at Rev. xiv. 7, by *The hour of his judgment is come.* Why the Father is represented in particular as the Judge in this instance is very clear. They repented not of the works of their hands that they should not worship devils and idols of gold, &c. ix. 20. The angel, therefore, calls them off from demonolatry or Mahuzzim-worship to worship him that made heaven and earth, and the sea and the fountains of waters, so that the Father might be reinstated in his ancient throne of the Faith of the Church ; for the predicted judgment on papal idolatry was arrived. The

synchronisms of this session are the descent of the mighty angel with the rainbow, Rev. x. 1; the three angels, xiv; the angel with great power, xviii. 1; and the standing up of Michael for his Christo-Judaic people. Dan. xii. 1.

ANGEL.—A presiding minister or priest, or succession of them, put also for the body over which he presides. Compare Rev. ii. 8. with ii. 10; and ii. 18. with ii. 24. See KING.

1. *The seven Angels.* The seven presiding ministers of the seven Churches in the Lydian Asia. Rev. i. ii. iii.

2. *The four Angels standing on the four corners of the earth.* The four chief ministers of the Roman Empire, the Prætorian Prefects. Rev. vii. 1. *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.* “According to the plan of government instituted by Diocletian, the four princes had each their Prætorian Præfect; and after the monarchy was once more united in the person of Constantine, he still continued to create the same number of FOUR PRÆFECTS, and entrusted to their care the same provinces which they already administered. 1. The præfect of the East stretched his ample jurisdiction into the three parts of the globe which were subject to the Romans, from the cataracts of the Nile to the banks of the Phasis, and from the mountains of Thrace to the frontiers of Persia. 2. The important provinces of Pannonia, Dacia, Macedonia, and Greece, once acknowledged the authority of the præfect of Illyricum. 3. The power of the præfect of Italy was not confined to the country from whence he derived his title; it extended over the additional terri-

tory of Rhætia as far as the banks of the Danube, over the dependent islands of the Mediterranean, and over that part of the continent of Africa which lies between the confines of Cyrene and those of Tingitania. 4. The præfect of the Gauls comprehended under that plural denomination the kindred provinces of Britain and Spain, and his authority was obeyed from the wall of Antoninus to the foot of Mount Atlas." Gib. iii. xvii. n. n. 99. But as it is of singular use for the right understanding of the geography of prophecy, I will here insert this division of the Roman Empire out of the book called *Notitia Imperii*, said to be written about the time of Arcadius and Honorius, where the whole empire is divided into thirteen dioceses, under four *Præfecti Prætoris*; and about an hundred and twenty provinces contained in them, in the manner and form following:—

The Præfectus-Prætorio Orientis, and under him five Dioceses, viz. the Oriental, Egyptian, Asiatic, Pontic, and Thracian Dioceses.

- I. In the Oriental Diocese, are contained fifteen Provinces. 1. Palæstina. 2. Phœnice. 3. Syria. 4. Cilicia. 5. Cyrus. 6. Arabia. 7. Isauria. 8. Palæstina Salutaris. 9. Palæstina Secunda. 10. Phœnice Libani. 11. Euphratensis. 12. Syria Salutaris. 13. Osrhæna. 14. Mesopotamia. 15. Cilicia Secunda.
- II. In the Diocese of Egypt, six Provinces. 1. Libya Superior. 2. Libya Inferior. 3. Thebais. 4. Ægyptus. 5. Arcadia. 6. Augustamnica.
- III. In the Asiatic Diocese, ten Provinces. 1. Pamphylia. 2. Hellespontus. 3. Lydia. 4. Pisidia. 5. Lycaonia. 6. Phrygia Pacatiana. 7. Phrygia

Salutaris. 8. Lycia. 9. Caria. 10. Insulæ Cyclades.

IV. In the Pontic Diocese, eleven Provinces. 1. Galatia. 2. Bithynia. 3. Honorias. 4. Cappadocia Prima. 5. Paphlagonia. 6. Pontus Polemoniæ. 7. Helenopontus. 8. Armenia Prima. 9. Armenia Secunda. 10. Galatia Salutaris. 11. Cappadocia Secunda.

V. In the Diocese of Thrace, six Provinces. 1. Europa. 2. Thracia. 3. Hæmimontis. 4. Rhodope. 5. Mæsia Secunda. 6. Scythia.

The Præfectus-Prætorio of Illyricum, and under him two Dioceses, Macedonia and Dacia.

VI. In the Diocese of Macedonia, six Provinces. 1. Achaia. 2. Macedonia. 3. Creta. 4. Thessalia. 5. Epirus Vetus. 6. Epirus Nova, and Pars Macedoniæ Salutaris.

VII. In the Diocese of Dacia, five Provinces. 1. Dacia Mediterranea. 2. Dacia Ripensis. 3. Mæsia Prima. 4. Dardania. 5. Pars Macedoniæ Salutaris and Prævalitana.

The Præfectus-Prætorio of Italy, and under him three Dioceses, viz. Italy or the Italic Diocese, Illyricum, and Africa.

VIII. In the Italic Diocese are contained seventeen Provinces. 1. Venetiæ. 2. Æmylia. 3. Liguria. 4. Flaminia and Picenum Annonarium. 5. Tuscia and Umbria. 6. Picenum Suburbicarium. 7. Campania. 8. Sicilia. 9. Apulia and Calabria. 10. Lucania and Brutü. 11. Alpes Cottia. 12. Rhætia Prima. 13. Rhætia Secunda. 14. Samnium. 15. Valeria. 16. Sardinia. 17. Corsica.

IX. In the Diocese of Illyricum, six Provinces. 1. Pannonia Secunda. 2. Savia. 3. Dalmatia. 4. Pannonia Prima. 5. Noricum Mediterraneum. 6. Noricum Ripense.

X. In the Diocese of Africa, six Provinces. 1. Byzacium. 2. Numidia. 3. Mauritania Sitifensis. 4. Mauritania Cæsariensis. 5. Tripolis. 6. Africa Proconsularis.

The Præfectus-Prætorio Galliarum, and under him three Dioceses, viz. Hispania, Gallia, Britannia.

XI. In the Spanish Diocese, seven Provinces. 1. Boetica. 2. Lusitania. 3. Gallæcia. 4. Tarraconensis. 5. Carthaginensis. 6. Tingitania. 7. Baleares.

XII. In the Gallican Diocese, seventeen Provinces. 1. Viennensis. 2. Lugdunensis Prima. 3. Germania Prima. 4. Germania Secunda. 5. Belgica Prima. 6. Belgica Secunda. 7. Alpes Maritimæ. 8. Alpes Penninæ and Graiæ. 9. Maxima Sequanorum. 10. Aquitania Prima. 11. Aquitania Secunda. 12. Novem Populi. 13. Narbonensis Prima. 14. Narbonensis Secunda. 15. Lugdunensis Secunda. 16. Lugdunensis Tertia. 17. Lugdunensis Senonia.

XIII. In the Britannic Diocese, five Provinces. 1. Maxima Cæsariensis. 2. Valentia. 3. Britannia Prima. 4. Britannia Secunda. 5. Flavia Cæsariensis. Bingham. *Ch. Antiq.* ix. 1, 5.

“After the Prætorian Præfects had been dismissed from all military command, the civil functions which they were ordained to exercise over so many subject nations, were adequate to the ambition and abilities of the most consummate ministers. To their wisdom was committed the

supreme administration of justice and of the finances, the two objects which, in a state of peace, comprehend almost all the respective duties of the sovereign and of the people; of the former, to protect the citizens who are obedient to the laws; of the latter, to contribute the share of their property which is required for the expences of the state. The coin, the highways, the posts, the granaries, the manufactures, whatever could interest the public prosperity, was moderated by the authority of the Prætorian Præfects, (*they held the four winds of the earth*). As the immediate representatives of the Imperial majesty, they were empowered to explain, to enforce, and on some occasions to modify, the general edicts by their discretionary proclamations. They watched over the conduct of the provincial governors, removed the negligent, and inflicted punishments on the guilty. From all the inferior jurisdictions, an appeal in every matter of importance, either civil or criminal, might be brought before the tribunal of the præfect: but *his* sentence was final and absolute; and the emperors themselves refused to admit any complaint against the judgment or the integrity of a magistrate, whom they honored with such unbounded confidence. His appointments were suitable to his dignity; and if avarice was his ruling passion, he enjoyed frequent opportunities of collecting a rich harvest of fees, of presents, and of perquisites. Gibb. III. xvii. n. n. 99.

3. *The Seven Angels with the Trumpets.* The seven successive series of the true preachers of authorised Christianity from the adoption of our holy religion by Constantine, A. D. 312. to the second coming of Christ. These seven angels are not distinct from the two witnesses. For the effects of the public sounding of the word by the former, and of the prophesying, or fiery

preaching of the latter, are the same: they both have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. Compare Rev. xi. 6. with viii. But the difference is in this: the trumpet-angels mark out the *chronology* of the Church and the two witnesses its *geography*: the trumpet-angels designate the seven stages of the progress of the ark to its resting place, the seven successive series of the sounding against the Antichristian Jericho before it falls; while the two witnesses mark out the Universal true Church distributed in the two Empires of the East and West, and afterwards, when the Eastern Empire ceased, in the two Prætorian or Papal Præfectures of Gaul and Italy. Sec 2.

4. *The Angel with the Censer.* Our Lord's accession to the High-Priesthood of the Roman Empire in the room of the Roman Pagan Pontiff, whose office had been before filled by the Cæsars. Rev. viii. 3, 4.

5. *The Angel of the Bottomless Pit.* The prince of this world, put for Muhammed and the series of Khalifs his successors, who were stars or angels, *i. e.* priests, and princes, and abaddons, *i. e.* commanders as well, being *Commanders of the Faithful*, and the Emirs of Emirs. See ABADDON, ABYSS.

6. *The four Angels bound on the great river Euphrates.* The four dynasties or peoples of Turks; 1. The Seljukians: 2. The Atabeks: 3. The Kharismians; and 4. the Ottomans, in possession of the Prætorian Præfecture of the East. Why they are called angels and not kings may be from the priestly character of their Sultans. The Seljukians conquered Anatolia and founded the kingdom of Rhoum, in A.D. 1074 or 1081, which extended from the Euphrates to Constantinople, from the confines of Syria to the Black Sea. It

lasted 220 years under fifteen sultans, who fixed their seat at Nice in Bithynia, where the first general council was held, and afterwards at Iconium. Gibb. x. lvii. n. n. 52; or Mills' *Hist. of Muhammedanism*, p. 257, 2d edit.; *Les Fastes Universels. Suite de la Phil.* 1037. In the year 1127 the Atabeks reigned over Syria, Mesopotamia, and Chaldea or Irak-Arabi, under Omadeddin Zenghi; the first of the dynasty; and under Nouredin, his son, their dominion reached from the Tigris to the Nile. Gibb. xi. lix. n. n. 39. This dynasty was continued on by the renowned Saladin and the Ayoubites his descendants, and lasted till 1250. *Les F. Uni. Suite de la Phil.* 1084. *Suite des Epoq.* 1197. In 1297, the Kharismian or Khovarezinian Turks, come from Charisme between the Jaxartes and the Oxus, under the conduct of Cotheddin, seized Persia from the Seljukians and India from the Gaznavides. "Flying from the arms of the Moguls, those shepherds of the Caspian rolled head-long on Syria, A. D. 1243; and the union of the Franks with the sultans of Aleppo, Hems, and Damascus, was insufficient to stem the violence of the torrent. Whatever stood against them was cut off by the sword, or dragged into captivity: the military orders were almost exterminated in a single battle; and in the pillage of the city, in the profanation of the holy sepulchre, the Latins confess and regret the modesty and discipline of the Turks and Saracens." Gibb. xi. lix. n. n. 91. *L. F. Un. Suite de la Phil.* 1097. Othman or Osman, son of Orthogrul, or Ordogrul, morzar or chief of the Turcoman Tartars, descendant of the ancient Sultans of Iconium, founded the dynasty of the Ottoman Turks in Asia Minor, and established himself at Prusa in Bithynia, A. D. 1299: at the head of seven captain Turks, he sallied out of Persia, and made himself master of all what the

Seljukians had possessed in Asia Minor. His son Orchan gained Nice from the Greeks ; and at last Mahomet II. one of his successors, got possession of Constantinople, and founded the Empire of Turkey in Europe, Asia, and Africa. *Les F. Un. Suite de la Phil.* 1299. Thus were the four peoples finally amalgamated into one Empire, and they were fairly represented by Mahomet and his three vizirs on their capture of the Imperial seat of the Greek Cæsars, and key to the whole Prætorian Præfecture of Illyricum. Gibb. xii. lxviii. n. n. 16. Rev. ix. 14.

7. *The mighty Angel with a Rainbow on his head.* Our Lord's extraordinary manifestation and visitation of his Church by the Reformation, when he republishes his gospel, purified and cleansed from the dross and stubble of popery, condensed into a more portable size by the recent invention of printing, and become more digestible by its emancipation from the burdensome rites and ceremonies of the Roman Church. Rev. x. 1.

8. *The Angel with the everlasting Gospel.* The wider diffusion of pure Christianity by the doctrines of the Reformation, at which the session of the Ancient of Days or the Father's judgment upon the papacy began. For the Reformers caused the adoration of the Church to revert from the existing pantheon of saints and angels to its original and sole legitimate object, the only true God. Rev. xiv. 6, 7.

9. *The Angel announcing the fall of Babylon.* The rapid decline of the papacy in Germany, England, and Holland, and in other parts of the two Prætorial-Præfectures of the Pope, by the fire and thunder of the Gallic and Italic witnesses.

10. *The third Angel.* The loud and vehement protestations of the Gallic and Italic witnesses against the interference of the regal decemvirate of the Cæsars in

that spiritual kingdom which God gave to us and not to them, Heb. xii. 28; James ii, 1—9; for “they had nothing in Him,” John xiv. 30; Rev. xiv. 9, 10, 11.

11. *The Angel out of the Temple.* Luther and the other Reformers, who by their public outcries against the abuses of the Papacy provoke to action the instruments of the Son of man in the subsequent European wars, A. D. 1518—1815. Rev. xiv. 15. This angel passes the sentence according to his authority delegated by Christ, Matth. xvi. 19; xviii. 18; Rev. xi. 6; and the Son of Man is the executioner, Rev. xiv. 16, according to Rom. xii. 19.

12. *The Angel with the sharp sickle.* The active carnal instruments of God’s judgments on the overthrow of Antichristian power. Rev. xiv. 17.

13. *The Angel which had power over the fire of the altar.* The true witnesses of God, who, before or during the grand catastrophe of the drama of prophecy, by the possession and fearless dissemination of the pure truth provoke to action the carnal instruments of God’s judgments. Rev. xiv. 18, compare with viii. 5, xi. 5. See p. xiii.

14. *The seven Angels with the seven last plagues.* The seven series of Reformers in the Western Church, the real incentives of the woes brought upon the ten kingdoms by their seven thunders of the pure word, and bold assertion of civil and religious liberty to God’s heritage.

15. *The Angel with great power.* Our blessed Lord’s manifestation by the Reformation. See 7. Rev. xviii. 1.

16. *A mighty Angel with a great stone.* The sudden and violent fall of the Roman Churches. Rev. xviii. 21.

17. *The Angel in the Sun.* A more brilliant display of the true principles of Christ’s kingdom, by which they will quickly gain ground among all orders of men. Rev. xix. 18.

18. *The Angel with the key of the Bottomless Pit.* The last stage of the Christian dispensation when all evil shall be abolished, and Christ having trodden Satan under our feet, appear without sin unto salvation.

ANTICHRIST, is so called from the prophecy of Daniel viii. 25, because he is said there to "stand up *against* the Prince of princes" being partly the same as the Beast with ten horns, for "these shall make war with the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings," Rev. xvii. 14, being partly also the same as the two-horned Beast, the false Prophet i. e. teacher, because "he spoke great words *against* the Most High," Dan. vii. 25, Antichrist literally meaning *one against Christ*. Antichrist is known by his Father and Son denying Heresy i. e. by his denying the Father and Son in the relation, which they are represented, as bearing to each other, in the Holy Scriptures. The Roman Emperor Constantine first established this heresy in the Council of Nice, A.D. 325, and the sovereigns, confederate with the Emperor in subjecting the Kingdom of Christ to their rule, have retained it in their state-churches ever since. This heresy consists in teaching, that Christ is the Son of the Father by an *eternal* generation, which Babylon, knowing to be a moral impossibility, unhesitatingly terms it a Mystery, and thus she becomes MYSTERY, BABYLON THE GREAT. But St. John assures us that "no lie is of the Truth" 1 John ii. 21, i. e. nothing self-evidently false, as such a contradiction as an unoriginated origination must be. He tells us that he wrote his gospel, that we might know, that *Jesus*, whom he represents as the Word begotten *flesh*, was the Christ, the Son of God, John ix. 31. For the *Docetes* and *Cerinthians*, heretics who lived

in his time, maintained that the pure *Word* was the Christ, the Son of God, abstracted from and independent of all humanity. He does not write against the *Ebionite* Socinians; for these, besides acknowledging that *Jesus* was the Christ, did not exist till after the time of St. John. (*Mosh. Eccl. Hist. Cent. i. Pt. ii. Chap. v. Sect. xvii. Beausobre Introd. N. T. Ebionites.*) The *Docetes* maintained, that the *Logos* or *Word* assumed the outward shape and visible appearance of a mortal but they denied that he was clothed with a *real* body, or that he suffered *really*, believing that he was altogether an airy immaterial phantom, who instead of issuing from the womb of the Virgin descended on the banks of the Jordan in the form of perfect manhood and *seemed* to expire on the cross, and after three days to rise from the dead. The *Cerinthians* maintained, that Christ the Son of God, descended upon *Jesus* at the latter's baptism, and at his death flew up again into heaven, so that *Jesus* alone died and rose again. (*Mosh. Eccl. Hist. Cent. i. Pt. ii. Chap. v. Sect. vi. xvi.; Gibb. iii. xxi. n. n. 26; Beausobre. Introd. N. T. Cerinthians.*) Now St. John affirms at the close of his gospel that it was written that ye might believe that *Jesus* is the Christ, the Son of God. There was yet no doubt in the church, that the Christ, the Son of God, was of a divine nature, but the question was, whether he was pure deity, or of a compound nature, whether *Jesus*, a *man*, could be the Christ, the Son of God, which is constantly affirmed he was, in the New Testament. St. John therefore maintains against the *Docetes*, that the Christ the Son of God, was *not* pure Deity, whom they pretended their visible phantom to be; because no man hath seen God or pure Deity at any time, nor can see him, John i. 18; vi. 46; 1 John iv. 12, neither heard his voice nor seen his shape, John v. 37; but that

the Christ, the Son of God, was composed of well as Deity, and was audible, visible, and 1 John, i. 1—3, as even the blood and water issued from his side testified, John xix. 34, 36. This testimony, which he calls the testimony of his 1 Ep. v. 9. be not satisfactory, he affirms testimony of God is greater, who declares by which dwells in his children, 1 John ii. 20, 27 iv. 4, 12, 13, that the Christ, the Son of God, did water and by blood—that Jesus come in the flesh—which if any one under such circumstances he will make God himself out a liar, though he who believes on the Son of God, has this testimony Spirit for it in himself. Against the *Cerinths*, the same testimony is directed, who made the Son of God, merely a divine nature *imparted* which entered him at his baptism and departed at death. But St. John affirms that the Son of God was not *with* water and blood, but *by* water and blood, and these were necessary elements of his constitution essential, that it is the *blood* of Jesus Christ, which cleanseth us from all sin, 1 John, i. 7, which had been God's own proper blood, Acts xx. 28 the man Jesus, and no other was the Son, which the *Docetes* and *Cerinthians* denied, the *Docetes* and *Cerinthians* denied the Son; and as God was the Father in respect to the Son, in no other way than in being man Jesus, they denied the Father. To deny the Christ, i. e. to deny that Christ came *by* flesh may be translated according to the Hebrew the same as to deny that Jesus was the Son of God. For strictly speaking, the Christ or *Anointed* of God denote the same office, according to the literal reading of the prediction, Ps. ii. 6, 7, and

who makes them convertible terms, I John iv. 15 ; v. 1, 5, 6: though in order to have a term common to both states of the Word, either the Word or the Son is popularly called *Christ* and even *Jesus Christ*. The *Docetes* and *Cerinthians* therefore denied the Son and by consequence the Father, by denying that Christ the Son of God had come by flesh; and this was the Spirit of Antichrist, or the sort of doctrine, Antichrist was to teach, whenever he should appear in the world. And do not the Emperors, and Popes, and kings, teach with the *Docetes* and *Cerinthians*, in their human *Nicene* and *Athanasian Creeds*, that the Christ, the Son of God, is *pure Deity*, “eternal, uncreate, of the Father alone, not made;” is “begotten of the Father *before all worlds*”—is a divine nature *imparted* to Jesus—when the Scripture teaches that “*Jesus* is the Son of God,” that the Son of God was “made of a woman,” Gal. iv. 4, as well as of the Most High—was the most exalted *creature* Coloss. i. 15,—that because the Holy Ghost came upon the Virgin, *therefore* he was the Son of God, Luke i. 35—that he was made of the seed of David according to the flesh, but was the Son of God according to the Holy Ghost, proved by the resurrection of his *body*, Rom. i. 3, 4—that Son of God is his *new* name, Rev. iii. 12 ; Heb. i. 4, 5 ; Philip. ii. 9, 11 ; Gal. iv. 1, 7, “a new name which no man knoweth saving he that receiveth it,” Rev. ii. 17. I John, iii. 1—with which, *as new*, he will at last start forth, Rev. xix. 12, 20 ; 2 Thess. ii. 11, to encounter and overthrow the Mystery, the “strong delusion and lie” of Antichrist ? Babylon does not indeed deny a Father and Son of the Divine Nature. No more did the *Docetes* and *Cerinthians*. She does not deny also a miraculous conception, which the *Docetes* and *Cerinthians* must have, from the very nature of their theory. But she, mother of confusion, as her name implies, denies

the Father and Son in the same manner as the *Docetes* and *Cerinthians* did, and acknowledges a miraculous conception to no purpose, when she ascribes the relation of Father and Son to another even an *eternal* (!) generation.—See APPENDIX to ANTICHRIST.

ARK OF THE TESTAMENT.—The risen body of Jesus Christ, the surety for the fulfilment of the New Testament by the resurrection of *our* bodies. Rev. xi. 19; 1 Cor. xv. 13; Heb. ix. 15.

ARMAGEDDON.—Is a compound Hebrew word signifying *Mount of Mustering*, probably for the armies in heaven, *i. e.* of saints in the church, mentioned Rev. xix. 14. This place seems to be England, where there are no doubt many followers of the Word of God in its simplicity, who will soon vindicate Christ's sole supremacy over his church, and shew him to be *King* of the kings and *Lord* of the lords, who now hold it in thralldom. They will no doubt also recognize his *New* (not eternal) name, Son of God, Rev. xix. 20; ii. 17, with which it seems, he will go forth at last, in defiance of "MYSTERY." See ANTICHRIST.

ARMS.—Not meaning weapons of war but arms of the body. Armies, forces, power, strength. Gen. xlix. 24. *The arms of his hands.* The military power of a kingdom. Dan. xi. 15, 22. *And armies from him* (the Romans who become the Northern Power) *shall stand up.* Dan. xi. 31; Luke, xxi. 20.

BABYLON.—The Roman Empire, viewed in its character of an established church, Rev. xiv. 8; xvii. 5, or combination of ten established churches, xi. 13, according to the number of kingdoms into which it was once divided.

BALANCES.—1. The known symbol of a strict observation of justice and fair dealing. Prov. xi. 1. *A false balance is abomination unto the Lord.* Prov. xvi. 11. *A just weight and balance are the Lord's.* See also Job, xxxi. 6—Rev. vi. 5.

2. Joined with symbols denoting the sale of corn and fruits by weight, it becomes the symbol of scarcity. Lev. xxvi. 26. *When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied.* Ezek. iv. 16. *They shall eat bread by weight, and with care.* Rev. vi. 5, 6.

BEAR.—A cruel and rapacious king or kingdom. The Medo-Persian. Dan. vii. 5.

BEAST.—The Head of an Empire or Power of the Earth, generally put for the Empire or Power itself. Dan. vii. 17. *These great beasts which are four, are four KINGS.* Dan. vii. 23. *The fourth beast shall be the fourth KINGDOM upon earth.* See also the *star* or ruler of a church or *candlestick*, put for the church or candlestick itself. Rev. ii. iii.

1. *Daniel's first beast.* A Lion. The Babylonian-Assyrian Empire. Dan. vii. 4.

2. *Daniel's second beast.* A Bear. The Medo-Persian Empire. Dan. vii. 5.

3. *Daniel's third beast.* A Leopard. The Greek Empire. Dan. vii. 6.

4. *Daniel's fourth beast.* A Nondescript Monster. The Roman Empire. Dan. vii. 7.

5. *Seven-headed beast of the sea.* A Leopard with Lion's mouth and Bear's feet. The seven Empires or their Rulers: the Assyrian, Medo-Persian, Greek, Egyptian,

Syrian, Roman, and Latin, in opposition to the seven Churches or their Rulers. And as *seven* denotes universality, and the seven Churches typify all the Churches of Christ, so do the seven Empires typify all the Empires of this world, of which Satan is the god. Consequently the worshipers of this beast will symbolize all those who have been or are of this world; in whatsoever time or in whatsoever country they may have lived. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.* Rev. xiii. 8. These have no part in the first resurrection. Rev. xx. 4. The beast is put for the third head of it revived again, Daniel's *Leopard*. Rev. xiii. 2, and is called the eighth king, Rev. xvii. 11, signifying the Latino-Greek Empire, or the rulers, real or fictitious of it, viz. the Eastern Greek Cæsars of the Romans, and their French successors, to whom the Empire was sold on its perdition by the Turks, A. D. 1453, and ever since *was, and is not, and yet is*, viz. in a French dynasty. Rev. xvii. 8. But this eighth king, or third revived head, has ten horns on it: consequently the Latino or Franco-Greek Cæsars, or kings, will be only the leader of a decemvirate, each of which by itself will bear as much the character of the the whole beast as even its acknowledged leaders do. **SYNONYM**, when meaning *ruler* of the Empire: *Sun*; when the Empire: *Sea, Waters*. See **MARK**.

6. *The Beast that was and is not.* The eighth king or third revived head of the beast. The Latino or Franco-Greek Empire, *i. e.* the ten kingdoms of the Latins or Franks, under a Greek sovereignty, Latins and Franks being synonymous terms in the middle ages. Gibb. x. liii. n. n. 101; n. n. 88. “After the restoration of the Western Empire by Charlemagne and the Othos, the

names of Franks and Latins required an equal signification and extent.—The common appellation of FRANKS was applied by the Greeks and Arabians to the Christians of the Latin Church, the nations of the West, who stretched beyond *their* knowledge to the shores of the Atlantic ocean.” “Ex Fancis, quo nomine tam Latinos quam Teutones comprehendit, ludum habuit (Luitprand in Legat. ad Imp. Nicephorum, p. 483, 484). This extension of the name may be confirmed from Constantine (de administrando Imperio, l. II. c. 27, 28.) and Eutychius (Annal. tom. i. p. 55, 56), who both lived before the Crusades. The testimonies of Abulpharagius (Dynast. p. 69.) and Abulfeda (Præfat. ad Geograph.) are more recent.” Rev. xvii. 11. The beast that was, and is not, *even he is the eighth*, (king, *i. e.* kingdom or empire) *and is of the seven* (the third or Greek). As the Greek emperors were only the heads of a Latin or Francic decemvirate of kings or kingdoms, any thing done by the decemvirate may be applied according to a common figure of speech to the head himself. Thus the *Wilful king* is the Latino-Greek Emperor or Empire. He is attacked by the Saracens, the king of the South, the Ottoman Turks, the king of the North, and *tidings out of the North and East*, the Seljukians, Atabeks, and Kharismians alarm him. In all these cases the ten kingdoms are concerned. The invasion of one part of Europe is felt at its other extremity. What threatens the Emperor of the East, the head, threatens the decemvirate also. And the Latins or Franks, in the defence of the Latino-Greek Empire which they themselves compose, go forth with great fury to destroy the invaders and establish the kingdom of Jerusalem.

St. John says, Rev. xiii. 3, 4. *And I saw one of his heads as it were wounded to death; and his deadly wound*

was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? The name of Belisarius, the renowned general of Justinian, lives in the tale of Marmontel; his glory glows in the sonorous periods of Gibbon, but the merits of that glory are weighed in the prophetic pages of the Eternal, and they are found wanting. *Whence come wars and fightings among you? come they not hence even of your lusts that war in your members?* “His glory was indeed exalted above all external pomp; and the faint and hollow praises of the court were supplied, even in a servile age, by the respect and admiration of his country. Whenever he appeared in the streets and public places of Constantinople, Belisarius attracted and satisfied the eyes of the people. His lofty stature and majestic countenance fulfilled their expectations of an hero; the meanest of his fellow-citizens were emboldened by his gentle and gracious demeanour; and the martial train which attended his footsteps, left his person more accessible than in a day of battle.—*Victory, by sea and land, attended his arms. He subdued Africa, Italy, and the adjacent islands, led away captives the successors of Genseric and Theodoric; filled Constantinople with the spoils of their palaces, and in the space of six years recovered half the provinces of the Western Empire. In his fame and merit, in wealth and power, he remained, without a rival, the first of the Roman subjects: the voice of envy could only magnify his dangerous importance; and the emperor might applaud his own discerning spirit, which had discovered and raised the genius of Belisarius.*” Gibb. vii. xli. n. n. 110. Such was the world’s wonder. A medal has united the names of

Justinian and his general ; and BELISARIUS GLORIA ROMANORUM on the front or reverse, identifies the servant with the master. (Vita Justininiani, prefixed to Corpus Juris Civilis. 6 Tom. Lugd. 1627, fol. 5). But Narses was “a hero, who afterwards equalled the merit and glory of Belisarius.” “The keys of Rome had been *five* times taken and recovered,” during the reign of Justinian. “The Gothic war was yet alive. The bravest of the nation retired beyond the Po ; and Teias was unanimously chosen to succeed and revenge their departed hero.” But “he fell : and his head exalted on a spear, proclaimed to the nations, that the Gothic kingdom was no more.” A. D. 553. “*After a reign of sixty years, the throne of the Gothic kings was filled by the exarchs of Ravenna, the representatives, in peace and war, of the emperor of the Romans.* Their jurisdiction was soon reduced to the limits of a narrow province : but Narses himself, the first and most powerful of the exarchs, administered above fifteen years the entire kingdom of Italy.—*The civil state of Italy, after the agitation of a long tempest, was fixed by a pragmatic sanction, which the emperor promulgated at the request of the pope.* Justinian introduced his own jurisprudence into the schools and tribunals of the West : he ratified the acts of Theodoric and his immediate successors, but every deed was rescinded and abolished, which force had extorted, or fear had subscribed, under the usurpation of Totila. A moderate theory was framed to reconcile the rights of property with the safety of prescription, the claims of the state with the poverty of the people, and the pardon of offences, with the interest of virtue and order of society. Under the exarchs of Ravenna, Rome was degraded to the second rank. Yet the senators were gratified by the permission of visiting their estates in Italy, and of

approaching, without obstacle, the throne of Constantinople : the regulation of weights and measures was delegated to the pope and senate ; and the salaries of lawyers and physicians, of orators and grammarians, were destined to preserve, or rekindle, the light of science in the ancient capital.”—“After the fall of the Western monarchy, the majesty of the purple resided solely in the princes of Constantinople ; and of these, Justinian was the first, who, after a divorce of sixty years, regained the dominion of ancient Rome, and asserted, by the right of conquest, the august title of Emperor of the Romans. Whatever changes had been introduced by the lapse of ages, they (the Greek Emperors) alleged a lineal and unbroken succession from Augustus and Constantine ; and, in the lowest period of degeneracy and decay, the name of ROMANS adhered to the last fragments of the empire of Constantinople.” Gibb. vii. xli. n. n. 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

They worshipped the dragon. The Gentiles sacrifice to devils said the Apostle. The Church had now become paganised with demonolatry. “The inspiration of the Virgin had revealed to Narses the day and the word of battle,” when he conquered Rome for the last time ; and he paid his devotions to the author of victory, conjointly with her his peculiar patroness. Gibb. vii. xliii. n. n. 38. “The sovereign sympathised with his subjects in their

superstitious reverence for living and departed saints: his Code, and more especially his novels, confirm and enlarge the privileges of the clergy; and in every dispute between a monk and a layman, the partial judge was inclined to pronounce, that truth, and innocence, and justice, were always on the side of the church. In his public and private devotions, the emperor was assiduous and exemplary; his prayers, vigils, and fasts, displayed the austere penance of a monk; his fancy was amused by the hope, or belief, of personal inspiration; *he had secured the patronage of the Virgin and St. Michael the archangel; and his recovery from a dangerous disease was ascribed to the miraculous succour of the holy martyrs Cosmas and Damian.* The capital and the provinces of the East were decorated with the monuments of his religion; and, though the far greater part of these costly structures may be attributed to his taste or ostentation, *the zeal of the royal architect was probably quickened by a genuine sense of love and gratitude towards his invisible benefactors.* Gibb. viii. xlvii. n. n. 81. There is an inscription preserved in Sidonius Apollinaris which the Emperor Justinian is said to have written round about the altar of the church of Sancta Sophia, to this effect: “We, thy servants, Justinian and Theodora, offer unto thee, O Christ, thine own gifts out of thine own, which we beseech thee favorably to accept, O Son and Word of God, who wast made flesh and crucified for our sakes! Keep us in the true orthodox faith; and this empire which thou hast committed to our trust, augment and preserve it to thine own glory—*προσβίαις τῆς ἁγίας θεοτόκου*—*by the intercession of the Holy Mother of God and Virgin Mary.*” Bingham. Antiq. B. viii. Chap. viii. Sect. 4. Sous le regne de l’Empereur Justinien les gouverneurs des provinces d’Orient pretoient

serment en entrant dans leur charges. "Ils juroient par le Dieu tout puissant, et son fils unique notre Seigneur J. C. par le S. Esprit et par la glorieuse mere de Dieu toujours Vierge, par les quatre evangiles qu'ils tenoient en main, et par les saints Archanges Michel et Gabriel, qu'ils garderoient fidelité a l'Empereur Justinien et à sa femme Theodore, declarant en outre qu'ils communiquoient avec la tres sainte Eglise catholique et apostolique." (Under the reign of the Emperor Justinian the governors of the Eastern provinces took the following oath on entering upon their offices: They swore by Almighty God, and his only Son Jesus Christ our Lord, by the Holy Ghost, and by the blessed Mother of God, always Virgin, by the four gospels, which they held in their hands, and by the holy Archangels Michael and Gabriel, to be faithful to the Emperor Justinian and his wife Theodora, declaring, at the same time, that they were in communion with the most holy Catholic and Apostolic Church of God). *Le Nouveau Traité de Diplomatie.* Tom. v. p. 645.

Rev. xiii. 7. *And it was given unto him to make war with the Saints, and to overcome them.* In the henceforth ever to be-remembered five hundred and fifty-third year of the Christian Era, Justinian, first of the Emperors of the Romans, convened the fifth general council, and second of Constantinople; and an earthquake of forty days continuance in the same year, and in the same city, announced his usurpation of that seat which belonged to Christ, the creator of the world and author of Nature. *Les. F. Univer.* 553. From the Emperor's arbitrary proceedings in this council, the divisions that arose in the church, were too violent to admit of an expeditious or easy reconciliation; and many of the western bishops, carried matters so far, as to separate themselves from the

communion of the Pope, who, himself, was compelled to subscribe to Justinian's dogmas. Mosh. Cent. vi. p. 2. c. 3, s. 11. "*The reign of Justinian was an uniform, yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws, and the vigour of their execution.*" The insufficient term of three months was assigned for the conversion, or exile of all heretics; and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birth-right of men and Christians. At the end of four hundred years, the Montanists of Phrygia still breathed the wild enthusiasm of perfection and prophecy, which they had imbibed from their male and female apostles, the special organs of the Paraclete. On the approach of the Catholic priests and soldiers, they grasped with alacrity, the crown of martyrdom; the conventicle and the congregation perished in the flames, but these primitive fanatics were not extinguished three hundred years after the death of their tyrant. Under the protection of the Gothic confederates, the church of the Arians at Constantinople had braved the severity of the laws: their clergy equalled the wealth and magnificence of the senate, and the gold and silver which were seized by the rapacious hand of Justinian, might perhaps be claimed as the spoils of the provinces, and the trophies of the Barbarians. A secret remnant of Pagans, who still lurked in the most refined and the most rustic conditions of mankind, excited the indignation of the Christians, who were perhaps unwilling that any strangers should be the witnesses of their intestine quarrels. A bishop was named as the inquisitor of the faith, and his diligence soon discovered in the court and city, the magistrates, lawyers, physicians, and sophists, who still cherished the

superstition of the Greeks. They were sternly informed that they must choose, without delay, between the displeasure of Jupiter or Justinian, and that their aversion to the gospel could no longer be disguised under the scandalous mask of indifference or impiety. The patrician Photius perhaps, alone was resolved to live and to die like his ancestors: he enfranchised himself with the stroke of a dagger, and left his tyrant the poor consolation of exposing, with ignominy, the lifeless corpse of the fugitive. His weaker brethren submitted to their earthly monarch, underwent the ceremony of baptism, and labored, by their extraordinary zeal, to erase the suspicion, or to expiate the guilt of idolatry. The native country of Homer, and the theatre of the Trojan war, still retained the last sparks of his mythology: by the care of the same bishop, seventy thousand Pagans were detected and converted in Asia, Phrygia, Lydia, and Caria: ninety-six churches were built for the new proselytes; and linen vestments, bibles, and liturgies, and vases of gold and silver, were supplied by the pious munificence of Justinian. The Jews, who had been gradually stripped of their immunities, were oppressed by a vexatious law, which compelled them to observe the festival of Easter the same day on which it was celebrated by the Christians. And they might complain with the more reason, since the Catholics themselves did not agree with the astronomical calculations of the sovereign: the people of Constantinople delayed the beginning of their Lent a whole week after it had been ordained by authority; and they had the pleasure of fasting seven days, while meat was exposed for sale, by the command of the emperor. The Samaritans of Palestine, were a motley race, an ambiguous sect, rejected as Jews by the Pagans, by the Jews as schismatics, and by the Christians as

idolaters. The abomination of the cross had already been planted on their holy mountain of Garizim, but the persecution of Justinian offered only the alternative of baptism or rebellion. They chose the latter, under the standard of a desperate leader, they rose in arms, and retaliated their wrongs on the lives, the property, and the temples, of a defenceless people. The Samaritans were finally subdued by the regular forces of the east; twenty thousand were slain, twenty thousand were sold by the Arabs to the infidels of Persia and India, and the remains of that unhappy nation atoned for the crime of treason, by the sin of hypocrisy. *It has been computed that one hundred thousand Roman subjects were extirpated in the Samaritan war, which converted the once fruitful province, into a desolate and smoking wilderness. But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously laboured to establish with fire and sword the unity of the Christian faith.*" Gib. viii. xlvii. n. n. 84. The system of persecution, which had been so well begun by Justinian, was followed up by succeeding Eastern Emperors of the Romans, with very few exceptions. Whether they were orthodox or not, whether they were Iconoclasts, breakers of images, or not, they but little approved themselves to him, who since the abrogation of Judaism, disclaimed all connexion with civil power; because, had his kingdom been of this world, his servants would have fought when he tabernacled among them. The persecutions of the poor Paulicians may be read in Mosheim or Gibbon; and while their errors prove them not to be orthodox, they do not preclude them from being saints. "Constans, Justinian II. and Leo the Isaurian, exerted their zeal against the Paulicians, with a peculiar degree of bitterness and fury, left no method of oppression un-

employed, and neglected no means of accomplishing their ruin ; but their efforts were ineffectual, nor could all their power, or all their barbarity, exhaust the patience, or conquer the obstinacy of that inflexible people, who, with a fortitude worthy of a better cause, seemed to despise the calamities to which their erroneous doctrine exposed them." Mosh. x, 2, 5, 2. "The feeble Michael the First, the rigid Leo the Armenian, were foremost in the race of persecution ; but the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the image to the Oriental church. Her inquisitors explored the cities and mountains of the lesser Asia ; and the flatterers of the empress have affirmed, that, in a short reign, one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames." Gibb. x. liv. n. 16. The Paulicians were driven into rebellion. "The war continued during a whole century ; the victory seemed often doubtful, but the slaughter was terrible and the numbers that perished on both sides, prodigious. Many of the Grecian provinces felt, in a more particular manner, the dire effects of this cruel contest, and exhibited the most affecting scenes of desolation and misery." Mosh. ix. 2, 5, 4. From the times of the Paulicians we may descend to those of the Huguenots ; and we shall find the Empire of persecution faithfully transmitted from the hands of the Greek Cæsars, to those of the French monarchs. See Gibbon, xii. lxxviii. n. 91 Francis I. and II., the latter under the tuition of the Guise family, put in force penal statutes against the Huguenots. The massacre of 60,000 Protestants on the eve of St. Bartholomew, under Charles IX. ; the civil wars of Louis XIII. and XIV. with his Protestant subjects, in open violation of the edict of Nantes, which the latter monarch revoked ; the dragoonades against

them, on the mountains after a twentieth part of the body had been put to death; the emigration of 400,000 of them in consequence of these persecutions, and the intolerance of Louis XV. were well paid on the third and fourth generation, by the blood of the French Revolution; and the slaughter of seven millions of an atheistical race, well atoned for the crimes of their bigoted forefathers.

The ten horns or dynasties of kings agree and give their kingdom to the Beast. Rev. xvii. 17. Three of these original sovereignties soon fell according to the prophecy, Dan. vii. 8, 20, 24, which reduced the number to seven; and seven being a number of perfection, all the succeeding dynasties within the same limits of territory, will be included under it. But what sort of a kingdom did they agree to give to their Leader? For the same individuals, which compose a kingdom, exist under two capacities, that of a church as well as that of a state. That it was not a civil kingdom which they gave to him, is plain: for in that respect they have neither agreed among themselves, nor even with him, since they have all been at war with each other and “divided” according as Dan. ii. 41, 43, foretold. Besides the civil government of kings is held up to our respect in Scripture as ordained of God, and not stigmatised as containing anything *bestial* in it. In what then have they united in giving their power and strength unto the Beast? Rev. xvii. 13. In subjecting their people to the same system of church government, to the same faith and practice as was firmly established by the Roman Emperors. And what has been the consequence of their so-acting? “They have made war with the Lamb:” they have opposed and subverted the principles of a kingdom by imposing themselves as Rabbis on the church in his place; they have corrupted the simplicity

of the church's constitution, faith and practice as it is in Jesus, and have thus shewn themselves to be members of Antichrist. Rev. xvii. 14. But our "Lord Jesus Christ in his time shall shew, who the blessed and only Potentate, the *King* of kings and *Lord* of lords is," 1 Tim. vi. 15. Rev. xix. 16; and he will shew to against those who are with the Beast and his followers, that "they" alone "who are with *Him* are called and faithful and chosen," Rev. xvii. 14, and that instead of wearing a cloak of maliciousness and instead of being guilty of seditious practices, with which the false church may charge his followers, He will shew that they "follow him upon *white* horses, clothed in fine linen *white* and *clean*," Rev. xix. 14 : he will shew that their intentions are pure, and holy, and disinterested, and calculated to promote the individual, the social, and the public happiness of the human race. For the kingdom, which the ten dynasties of sovereigns subjected to the same usurped authority as originated with the Beast, was one which was never rightfully their own. It was a kingdom which was given to *us*, Heb. xii. 28; Rev. i. 6. 9; v. 9. 10, the people regarded in the mass without respect to our civil capacities, 1 Cor. i. 26, a kingdom which was not of this world, John xviii. 36, but in which he that was chief, was as he that served, Luke xxii. 25, 26, and he that obeyed, was as one that was king and priest, Heb. xiii. 17; Matth. xxiii. 8—11, in which he that ruled had "no dominion over the faith" of him that submitted, 2 Cor. i. 24; 1 John ii. 20, 21, and in which he that submitted, submitted not to the person or office of him that ruled; but to the doctrines and precepts of the sacred books which he taught, 1 Cor. iii. 5; Eph. iv. 12, in which, though all had a share in the administration, Acts vi. 3; 1 Cor. xiv. 23—40, yet none had a penal power

over the rest, Luke ix. 54—56; Rom. xii. 19, unless the power of excommunicating be esteemed such, which power was vested in the whole body of a church, Matt. xviii. 17, 1 Cor. v. 4. This kingdom no person could rule by virtue of his civil distinction, because this kingdom had none, James ii. 1—9, and needed none, the first rank in it being also the last, as all were kings and priests, Rev. i. 6; v. 10; and so opposite was the theory and practice of its constitution to the theory and practice of the constitution of the kingdoms of this world, that the rights of each of its members could never be transferred to any individual, or set of individuals within or without it, without breaking up the principles of its organization, and destroying its members' essential characteristics which consisted in the inviolability and inalienability of their kingship and priesthood: their *kingship*, to regulate the discipline of the church, and appoint or approve its servants or ministers; their *priesthood*, to sit in judgment upon holy writ, and to serve the offices enjoined or permitted therein without respect of persons, Matt. xx. 25—27; xxiii. 8—12; Rev. xiii. 8; xiv. 9—12. This kingdom could not *unite* with a civil government because it was a society *essentially without* one; as its members were not "the servants of men," but of God, 1 Cor. vii. 23; were not to obey God by compulsion or penal law, which was "the ministration of death," and done away with, 2 Cor. iii. 7, 8, but by free-will, which is the ministration of the Spirit, the perfect law of liberty in Christ Jesus, 2 Cor. iii. 17; James i. 25; Gal. v. 13; Rom. viii. 21, in which *they are commanded* to stand fast, Gal. v. 1; as no power of *vengeance* was entrusted to it, but all recompense of *evil* resigned up to the Lord, Luke ix. 54,—56; Rom. xii. 19; Heb. x. 28—31; John xviii. 36; Matt. xxvi. 52; xviii. 18; Rev. xi. 5; xiii. 10. This kingdom, which

Christ gave to *us*, and of which kings might be only the nursing-fathers, or patrons, Is. xlix. 23, the above-mentioned potentates seized and took to *wife*, and made her the "WHORE" and "THE MOTHER OF HARLOTS," Rev. xvii. 1—5. They gave her to the beast; *i. e.* they subjected her to the same sort of Gentile authority, dominion, and lordship, as the Roman Emperors exercised, and of which they were the originators and inventors, who did with her whatever they pleased. Now the church, or Roman Empire in its ecclesiastical capacity, is represented as in good condition enough before its last struggle with, and its victory over, Paganism, Rev. xii. 7—11; and when that has happened, *viz.* at the time it became subject to the Roman Emperors, it is represented as immediately *flying to the wilderness*. But why flying to the wilderness then? Because only *then* its individual members had become corrupt? Nay—for these, as the state-churchman Milner, in his *History of the Church of Christ*, Cent. iv. chap. xvii. has successfully shewn, had become corrupt *before*. Why then is it not represented as flying to the wilderness before? Because, though the *individual members* of the church had become excessively corrupt, yet as the *constitution* of the church was not materially altered till the usurpation of Constantine, and its alliance with, or dependence on, or subjection to, the state, and as it had still power to recover its early condition of purity from the vigour of its own unimpaired organization, it was still the Church of Christ: but when once it submitted to any interference from the civil power, however corrupt its members might have been before, yet then only as the intrinsic principles of its government were given up, did it cease to be Christ's kingdom, and become the "Whore" of the Beast, and the "Mother of Harlots." See HARLOT.

7. *The beast that was and is not, and yet is.* See 5.

8. *Two horned beast of the earth.* The papacy which extended over the two Prætorian Præfectures of Gaul and Italy. See ANGEL, 2. *He had two horns like a lamb.* Over these two Præfectures the Pope exercised a jurisdiction seemingly like that of the Lamb, our Lord, a spiritual one. *But he spake as a dragon.* He, like the princes of the Gentiles, exercised dominion over them, contrary to the system of our Lord, who has created us to make us his equals, his companions in his regal hierarchical republic, where all receive their equal stipend: like man, vain man, tricked out in a little brief authority, he played his tricks before high heaven as made the angels weep. He spake as big as a Pagan Tyrant, or Dæmon-god. *He exercised all the power of the first beast in his presence.* Rev. xiii. 11, 12. See HORN 1.

9. *Image of the sea beast.* The Western Empire revived by Charlemagne, A. D. 800, and continued afterwards under the German Cæsars of the Romans, who were the heads, by turns, of ten, seven, and again ten electors, who had the authority and power of kings, and answered to the number of horns of the great prototype, the Latino-Greek decemvirate or septemvirate of the empire, ten of whose horns were likewise reduced to seven by the eradication of three of them before the Pope, though they again regained their original number by the subsequent new construction of the kingdoms in the various revolutions of Europe. “Seven of the most powerful feudatories were permitted to assume, with a distinguished name and rank, the exclusive privilege of choosing the Roman emperor; and these electors were, the king of Bohemia, the duke of Saxony, the margrave of Brandenburg, the count palatine of the Rhine, and the three Archbishops of Mentz, of Treves and of Cologne.” Gibb. ix. xlix. n. n. 149. But “at the elec-

tion of Lothaire, in 1124, the princes, it is said, took the choice of an emperor to *ten* persons. This precedent was, in all likelihood, followed at all subsequent elections," till in 1239, or by the Golden Bull of Charles IV. A. D. 1355, the number was absolutely restrained to *seven*. "The dignity of Elector was then enhanced highly as an imperial edict could carry it; *they were declared equal to kings and conspiracy against their peers incurred the penalty of high treason*. Many other privileges were granted to render them more completely sovereign within their dominions." Hallam's *Europe during the Middle Ages*, vol. ii. p.p. 108, 120, 121. *Edition*. One elector was added in 1649, and another in 1692, and at the commencement of the nineteenth century they became *ten* again: "Yet the supremacy of the Emperor was not confined to Germany alone," Gibbon ix. xlix. n. n. 153: "the hereditary monarch of Europe confessed the pre-eminence of his rank and dignity: he was the first of the Christian princes, the temporal head of the great republic of the West: in every person the title of majesty was long appropriated to him; he disputed with the Pope the sublime prerogative of creating kings and assembling councils." "In 1806, from the arbitrary policy of Buonaparte, the curious and intricate Germanic system received so rude a shock that Francis II. disclaimed all future concern in the general government, and, renouncing that dignity, which he had acquired by election, declared himself emperor of Austria." In 1815, a new organization was given to the Germanic body. "The *ten* princes who had the privilege of electing the emperor, were, at the time of the abolition of the Germanic constitution, the elector-archbishop of Ratisbon (or Aschaffenburg), arch-chancellor of the empire—the king of Bohemia (the Au-

emperor, who was styled grand cup-bearer—the king of Bavaria, who was grand sewer, or the officer who served out the feasts—the king of Saxony, the great marshal—the elector of Brandenburg (king of Prussia) arch-chamberlain—the elector of Hanover (king of Great Britain), arch-treasurer—the elector of Saltzburg—the king of Wurtemberg, arch-pantler—the electors of Baden and Hesse.” Yet the Emperor of the Romans still exists, and “ the title of the sovereign of Austria, since his assumption of the hereditary imperial dignity, is : Francis, by the Grace of God, elected EMPEROR OF THE ROMANS, always august, hereditary emperor of Austria, king of Hungary, Bohemia, and Lombardy, archduke of Austria, duke of Lorraine, Saltzburg, &c.” Guthrie’s *Geogr. Gr.* 24th Edit. 1827.

St. John says, that the *earth beast*, which is the Pope or Papacy, Rev. xiii. 12, 13, 14, *exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. The Pope had hitherto revered the power of the Latino-Greek Emperors and caused all the earth to acknowledge their authority ; but when the Greek emperor, Leo the Isaurian, A. D. 726, proscribed by an edict image-worship, and “ the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in the churches of Italy,” those images which Pope Gregory II. asserted to be “ the genuine forms of Christ, his mother and his saints, who had approved, by a crowd of miracles,*

the innocence and merit of this relative worship," "he boldly armed against the public enemy, and his pastoral letters admonished the Italians of their danger and their duty. The Italians swore to live and die in defence of the pope and the holy images; and so high was the public indignation, that the Italians were prepared to create an orthodox emperor, and to conduct him with a fleet and army to the palace of Constantinople. In that palace, the Roman bishops, the second and third Gregories, were condemned as the authors of the revolt, and every attempt was made, either by fraud or force, to seize their persons, and to strike at their lives. To restore his dominion in Italy, the emperor sent a fleet and army into the Adriatic gulf. After suffering from the winds and waves much loss and delay, the Greeks made their descent in the neighbourhood of Ravenna: they threatened to depopulate the guilty capital, and to imitate, perhaps to surpass, the example of Justinian the second, who had chastised a former rebellion by the choice and execution of fifty of the principal inhabitants. The women and clergy, in sackcloth and ashes, lay prostrate in prayer; the men were in arms for the defence of their country; the common danger had united the factions, and the event of a battle was preferred to the slow miseries of a siege. It was a hard-fought day, as the two armies alternately yielded and advanced, *a phantom was seen, a voice was heard*, and Ravenna was victorious by the assurance of victory. The strangers retreated to their ships, but the populous sea-coast poured forth a multitude of boats; the waters of the Po were so deeply infected with blood, that during six years the public prejudice abstained from the fish of the river; and the institution of an annual feast perpetuated the worship of images, and the abhorrence of the Greek tyrant. Amidst

the triumph of the Catholic arms, the Roman pontiff convened a synod of ninety-three bishops against the heresy of the Iconoclasts. With their consent, *he pronounced a general excommunication against all who by word or deed should attack the tradition of the fathers and the images of the saints : in this sentence the emperor was tacitly involved.* The Byzantine writers unanimously declare, that, after a fruitless admonition, they (the two Gregories) *pronounced the separation of the East and West, and deprived the sacriligious tyrant of the revenue and sovereignty of Italy.* Gibb. ix. xlix. n.n. 33, 37, 38, 39, 26. Such was the effect of the *fire and miracles* of the Pope ; but some *image* of the authority, which they had discarded, was necessary to preserve the papacy from future dangers. Such an *image* might be found in the Carlovingian monarchs ; the first of whom, Pepin, and his son, Charlemagne, delivered the Romans and the Papacy from its enemies, the Lombards. “ *The most essential gifts of the Popes to the Carlovingian race, were the dignities of king of France, and of Patrician of Rome. Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking, on the banks of the Tyber their kings, their laws, and the oracles of their fate. The Franks were perplexed between the name and substance of their government. All the powers of royalty were exercised by Pepin, mayor of the palace ; and nothing, except the regal title, was wanting to his ambition. His enemies were crushed by his valor ; his friends were multiplied by his liberality ; his father had been the Saviour of Christendom ; and the claims of personal merit were repeated and ennobled in a descent of four generations. The name and image of royalty was still preserved in the last descendant of Clovis, the feeble Childeric ; but his obsolete right could*

only be used as an instrument of sedition : the nation was desirous of restoring the simplicity of the constitution ; and Pepin, a subject and a prince, was ambitious to ascertain his own rank and the fortune of his father. The mayor and the nobles were bound, by an oath of fidelity, to the royal phantom ; the blood of Clovis was pure and sacred in their eyes ; *and their common ambassadors addressed the Roman pontiff to dispel all scruples, or to absolve their promise. The interest of the pope Zachary, the successor of the two Gregories, prompted him to decide, and to decide in their favor ; he pronounced that the nation might lawfully unite, in the same person, the title and authority of king ; and that the unfortunate Childeric, a victim of the public safety, should be degraded, shaved, and confined in a monastery for the remainder of his days.* An answer so agreeable to their wishes was accepted by the Franks, as the opinion of a casuist, the sentence of a judge, or the oracle of a prophet : the Merovingian race disappeared from earth ; and Pepin was exalted on a buckler by the franchise of a free people, accustomed to obey his laws, to march under his standard. *His coronation was twice performed with the sanction of the popes, by his most faithful servant St. Boniface, the apostle of the Germans, and by the grateful hands of Stephen the third, who, in the monastery of St. Deny's, placed the diadem on the head of his benefactor.* The Royal unction of the kings of Israel was dextrously applied : the successor of St. Peter assumed the character of a divine ambassador ; a German chieftain was transformed into the Lame of Anointed ; and this Jewish right has been diffused and maintained by the superstition and vanity of modern Europe. The Franks were absolved from their ancient oath ; but a dire anathema was thundered against

and their posterity, if they should dare to renew the same freedom of choice, or to elect a king, except in the holy and meritorious race of the Carlovingian princes. Without apprehending the future danger, these princes gloried in their present security: *the secretary of Charlemagne affirms, that the French sceptre was transferred by the authority of the popes; and, in their boldest enterprises, they insist with confidence, on this signal and successful act of temporal jurisdiction.*" But "the title of patrician was below the merit and greatness of Charlemagne; and it was only by reviving the Western empire that they could pay their obligations or secure their establishment. By this decisive measure they would finally eradicate the claims of the Greeks: from the debasement of a provincial town, the majesty of Rome would be restored: the Latin Christians would be united, under a supreme head, in their ancient metropolis; and the conquerors of the West would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and under the shadow of the Carlovingian power, the bishop might exercise, with honor and safety, the government of the city. In his fourth and last pilgrimage, he was received at Rome with the due honor of king and patrician:—On the festival of Christmas, the last year of the eighth century, Charlemagne appeared in the church of St. Peter; and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people, "Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific EMPEROR OF THE ROMANS!" The head and body of Charlemagne were consecrated by

the royal unction: *after the example of the Cæsars, he was saluted or adored by the pontiff*; his coronation oath represents a promise to maintain the faith and privileges of the church; and the first fruits were paid in his rich offerings to the shrine of the apostle.”—Thus did the pope give life to an image of that authority which had been possessed by the Greek Emperors; and the sovereigns of the east and west now laid claim to the title of Cæsar of the Romans at the same time. After the fall of the Carlovingian dynasty, “those who could appear with an army at the gates of Rome, were crowned emperors in the Vatican; but their modesty was more frequently satisfied with the appellation of kings of Italy; and the whole term of seventy-four years may be deemed a vacancy, from the abdication of Charles the Fat to the establishment of *Otho the first*. At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, delivered the pope, and for ever fixed the Imperial crown in the name and nation of Germany. From that memorable æra, two maxims of public jurisprudence were introduced by force and ratified by time. I. *That the prince, who was elected in the German diet, acquired, from that instant, the subject kingdoms of Italy and Rome.* II. *But that he might not legally assume the titles of emperor and Augustus till he had received the crown from the hands of the Roman pontiff.*” Gibb. ix. xlix. n. n. 55, 88, 92, 117, 119. Thus had the popes power to give life to the Carlovingian and German dynasty of the western Cæsars of the Romans. According to a decretal of Innocent III. “after stating the mode in which a regular election ought to be made, he declares the pope’s immediate authority to examine, confirm, anoint, crown and consecrate the elect emperor, provided he shall be worthy; or to reject him, if ren-

dered unfit by great crimes, such as sacrilege, heresy, perjury, or persecution of the church; in default of election to supply the vacancy; or, in the event of equal suffrages, to bestow the empire upon any person at his discretion." And if "their right of confirming imperial elections was expressly denied by a diet held at Frankfort in 1338, which established as a fundamental principle, that the imperial dignity depended upon God alone, and that whoever should be chosen by a majority of the electors became immediately both king and emperor, (*rex verus et imperator Romanorum*) with all prerogatives of that station, and did not require the approbation of the pope," yet the *original* creation of the Roman emperors was entirely owing to the popes. Hallam *Middle Ages*, Vol. II. p. p. 283, 334, 4th Ed.

St. John says, Rev. xiii. 15, 16, 17: *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And it (the image) caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, either the name of the beast or the number of his name.* Charlemagne, the first of the revived western *Cæsars of the Romans*, which we elsewhere show to be the *name of the beast*, became also to be a *Roman saint*, which we also show to be the *number of his name*. See MARK. Mosheim Cent. viii. p. 1, chap. 1, s. 7. "Succeeding generations, filled with a grateful sense of the exploits which Charlemagne had performed in the service of Christianity, canonized his memory, and turned this bloody *warrior*, into an eminent *saint*. In the twelfth century, Frederic I. emperor of the Romans, ordered Paschal II. whom he had raised to the

pontificate, to enroll the name of this mighty conqueror among the tutelary saints of the church." To extend his own dominion and that of the Roman Church was the object of this warrior and his successors: to impose his own name upon the world by force of arms and that of his holiness of Rome, or Roman Saint. To maintain the faith and privileges of the church, formed a part of the coronation-oath of Charlemagne; and we find Frederic III. 1451, before he could enter the territorial patrimony of St. Peter to receive the *imperial* crown, obliged to take an oath conceived in these terms: "I Frederic king of the Romans, promise and swear, by the Father, Son, and Holy Ghost, by the word of the vivifying cross, and by these reliques of saints, that if, by permission of the Lord, I shall come to Rome, *I will exalt the holy Roman church, and his holiness who presides over it*, to the utmost of my power. Neither shall he lose life, limb, or honor, by my counsel, consent, or exhortation. Nor will I, in the city of Rome, make any law or decree touching those things which belong to his holiness or the Romans, without the advice of our most holy lord Nicholas. *Whatever part of St. Peter's Patrimony shall fall into our hands, we will restore it to his holiness*; and he, to whom we shall commit the administration of our kingdom of Italy, shall swear to assist his holiness in defending St. Peter's patrimony to the utmost of his power. So help me God, and his holy Evangelists!" Russell Modern Europe, vol. II. p. 59, 1822.

How the emperors of the Romans exalted the holy Roman church and his holiness, will appear from the following facts. In order to bring the Pagan Saxons, whom Charlemagne had subdued, to Christianity, he decreed (and the method was honored with the approbation of Pope Adrian I.) that, "every Saxon who con-

temptuously refused to receive the sacrament of baptism, and persisted in his adherence to Paganism, was to be punished with death." Mosh. Cent. viii. p. 1, c. 1, s. 6, note, i. "The pain of death was pronounced against the following crimes:—1. The refusal of baptism; 2. The false pretence of baptism; 3. A relapse to idolatry; 4. The murder of a priest or bishop; 5. Human sacrifices; 6. Eating meat in Lent. But every crime might be expiated by baptism or penance." Gibb. ix. xlix. n. 98. In A. D. 810, Charlemagne established the Vahmic court in Germany, to search out and punish those who did not adopt Christianity. Longchamps. *Les Fast. Uni. S. D. Relig.* A. D. 810. Otho, A. D. 937, subdued Bohemia, and obliged the Bohemians to embrace Christianity. The same Cæsar of the Romans obliged the Danes to pay him tribute, A. D. 948, and receive baptism as an earnest of their good behaviour. Russell *Modern Europe*, vol. i. p.p. 119, 121. But in all this it was not the religion of Jesus that was propagated: the name of Christianity was made use of to sanctify violence, and teach the conquered that "the powers that be" (the victors) were "ordained of God," while indeed that very revelation had declared them to be of diabolical origin. *The dragon gave them their power, and their seat, and great authority.* It was not the religion of Jesus, it was the religion of the Roman Churches and tithes that was extended. "It will be proper here to transcribe," says Mosheim, "from the epistles of the famous Alcuin, once abbot of Canterbury, a remarkable passage, which will shew us the reasons that contributed principally to give the Saxons an aversion to Christianity, and at the same time will expose the absurd and preposterous manner of teaching used by the ecclesiastics who were sent

to convert them. This passage in the 104th epistle, and the 1647th page of his works, is as follows: “*Si tanta instantia leve Christi jugum et onus ejus leve durissimo Saxonum populo prædicarentur, quanta decimarum redditu vel legalis pro parvissimis quibuslibet culpis edictis necessitas exigebatur, forte baptismatis sacramenta non abhorrerent. Sint tandem aliquando doctores fidei apostolicis eruditi exemplis: sint prædicatores, non prædatores.*” Here the reader may see a lively picture of the kind of apostles that flourished at this time; apostles who were more zealous in exacting tithes, and extending their authority, than in propagating the sublime truths and precepts of the gospel; and yet these very apostles are said to have wrought stupendous miracles.” Cent. VIII. p. 1, c. 1, s. 6, note *h*. The laws of the Eastern Emperors were revived by Frederic II. In 1224 he ordered the secular judges to deliver to the flames those whom the inquisitors should condemn as heretics, and to leave in perpetual imprisonment those who recanted. He applied the law of high treason to heretics, and pronounced the pain of death against those whom the church should declare such. Les F. Univ. S. de Relig. 1224.

It was before the tribunal of the Western Cæsar of the Romans, Sigismund, at the council of Constance, that John Huss, A. D. 1415, and Jerome of Prague, 1416, were brought, and by it condemned to the flames. By the refusal of the cup in the sacrament to the Hussites, they were driven in open rebellion against the Emperor, A. D. 1419, and though they obtained a general amnesty, A. D. 1436, would have again been compelled to revolt, had not Sigismund’s death prevented his carrying into execution another attempt to tyrannize over their con-

sciences. But it was for the German Cæsar, Charles V.* crowned Emperor of the Romans by Leo X. A.D. 1530, whose Empire extended over Germany, Spain, the Netherlands, and part of Italy, and only wanted France to make it equal to that of Charlemagne, to exhibit the boldest characters of the image, when that sore of the first vial, the reformation, fell upon his worshippers, and one half of Germany revolted from the see of Rome. For the cause of religion in the Netherlands alone, more than one hundred thousand of his subjects are said to have suffered by the hand of the executioner. Gibb. ii. xvi. n. n. 185. Under the Emperors Matthias, Ferdinand II. and III. a furious civil war desolated Germany for thirty years, A.D. 1618—1648, commenced by the Bohemian protestants, whose rights the first of these Cæsars had invaded. And thus did the image endeavour to impose his authority and that of his holiness of Rome, who created him, upon great and small, by tyrannizing over men's consciences and killing the obdurate. But upon the memorable peace of Westphalia, 1648, the Protestants were put upon an equal footing with the Catholics in the German Cæsariate, and after that the persecuting spirit of the image seems to have died away.

10. *The scarlet coloured beast.*—The beast that was, and is not, and yet is: the eighth king, *i. e.* kingdom or empire under the dynasty of the French kings, put for the Roman empire or ten kingdoms itself, of which they

* The title assumed by this Emperor was: Karulus Quinctus favente Dei clementia imperator Romanorum, perpetuum Augustus, rex Germaniarum, Hispaniarum, Siciliarum, Hierosolymorum, Pannoniarum, Dalmatiæ, Croatiæ, Sardinia, Corsicæ, Balæarum insularum, Canariarum, Indiarum et littoris Oceani Dominator, exarchus Austriæ, dux Burgundiæ, etc. pius, felix, inclytus, victor ac triumphator. *Le Nouveau Traité de Diplom.*

CREATURES.

13. *A beast's heart.* See MAN.

BED,—i. e. *A bed of sickness and pain.* Great tribulation and anguish, Rev. ii. 22. *I will cast her into the sea, and the waves shall break upon her bed.*

BLASPHEMY, (BLASPHEME),—

1. To speak irreverently of sacred persons or things, or apply divine titles and attributes to improper objects. Rev. ii. 9; xiii. 6; xvi. 9, 11, 21.

2. *Names of blasphemy.* A Hebraism, blaspheming the names. Rev. xiii. 1.

3. *To blaspheme God's name,* Rev. xiii. 6. Dan. 11, 25; xi. 36. To assume it, as did the Roman Emperors, who called themselves, *God Emperor, our Divinity, our Eternity, our Perpetuity, the Oracle of the Divine Voice,* and such more in their codes and elsewhere. *Divus Imperator* is generally used for the Emperor by Justinian. Selden *Titles of Honour.* 1631. In the Code Theodosian l. vi. tit. v. leg. 2, the Emperor Gratian confirming a law of precedency, published by Valentinian.

locum usurpaverit, nulla se ignoratione defendat, sitque plane *sacrilegii reus*, qui *divina præcepta* neglexerit. Dat. xii. Kal. Jun. Mediolani. Richomene et Clearcho VV. CC. Coss. On the consecrating and crowning of an emperor, the form of words, which is represented in the Apocalypse, as addressed by the whole creation and angels to the Supreme Being and the Lamb, was prostituted by the patriarch and the people, very often to the weakest and vilest of men. On the anointing of the head of the Emperor with the sacred ointment in the form of a cross, the Patriarch exclaimed with an elevated voice, *Holy*; those standing on the platform repeated it three times, and were followed by the people in the same manner. On his coronation, the Emperor was pronounced to be, *Worthy*, by the Patriarch, and the ceremony of repeating the word *Worthy*, three times, attended the solemnization of this act, in the same manner as the repetition of the word *Holy* did that of the former. Rev. iv. 8; v. 12. Selden *Titles of Honour*, p. 191. The most humble postures, which devotion has offered to God, were observed in the presence of the Emperors. “The mode of *adoration* of falling prostrate on the ground, and kissing the feet of the Emperor was borrowed by Diocletian from Persian servitude; but it was continued and aggravated till the last age of the Greek monarchy.” See Gibb. iii. xvii. n. n. 74; x. liii. n. n. 49. Of the French successors of the Greek Emperors, Louis XIV. was so blind as to arrogate divine honors to himself; and Buonaparte aimed at being styled *His Providence*.

4. *Blaspheme the tabernacle of God*. Rev. xiii. 6. The Greek Emperor, besides blaspheming the name of God by usurping that title, blasphemed his tabernacle,

by affixing the name of heaven to the pavilion under which he sat, calling it οὐρανίσκον, *a little heaven*. Selden.

5. *BlaspHEME those that dwell in heaven.* Rev. xiii. 6. After assuming the titles and attributes of God, receiving the devotion paid to him, and affixing the name of heaven to their canopy, it only remained for the Greek emperors to call their ministers and government, *a divine hierarchy*, which they accordingly did, and thus could blaspheme no more. Gibb. iii. xvii. n n. 74. Of the French Henry III. 1579, established an order of knighthood called the *Order of the Holy Ghóst*, of which the order of St. Michael is a necessary preparative.

6. *To speak great words in opposition to the Most High.* Dan. vii. 25. The Bishop of Rome has been styled, *Our Lord God the Pope, Another God upon earth, King of kings, and Lord of lords, Our most Holy Lord, the victorious God and man in his see of Rome, God the best and greatest, Vice-God, The Lamb of God that taketh away the sins of the world, The Most Holy who carrieth the Most Holy.* Faber's *Sacred Calendar of Prophecy*. Vol. ii. p. 93. The peculiar designation of Pope or *Father*, which the Bishop of Rome assumes, is contrary to the express injunction of our Lord, who forbids us to call any man Father upon earth in the sense in which it is applied to the Bishop of Rome. Matth. xxiii. 9. Moreover, it is the proper designation of our Lord himself, who, according to Is. ix. 6, is *the Mighty God, the Perpetual Pope, or Patriarch, and Prince of Peace*. The original is *My Father*, a title of respect, like *Rabbi*, My Master. 2 Kings ii. 12; vi. 21; xiii. 14. Judg. xvii. 10. David is called *Patriarch* by St. Peter, Acts, ii. 29; and thus our Lord is perpetual "Pater atque Princeps." Hor.

BLOOD.—Slaughter and mortality. Rev. viii. 8; xvi. 3.

BOOK.1. *The sealed book written within and on the back-side.* This book has been thought to be “the Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass,” *plausibly* enough; but our Lord’s omniscience seems to have been inherent in him, before he took *the book* out of the hands of his Father, by the seven eyes which he is represented as possessing. The delivery of a mere prophecy seems quite unworthy of the solemnity of circumstance, which attends the surrender of the book into the Son’s hands. I am therefore inclined to believe, with the angels round about the throne and the four living creatures and the elders, that the Lamb’s worthiness in taking the book, consisted in his being “worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise,” in other words, to take the whole administration of the world and the credit of it into his own hands, which in this case would be the Christian dispensation, which is the end to which all God’s providence tends. I am confirmed in this belief, from the analogy that subsists between a *sealed book*, and the Christian dispensation, which is represented in Scripture as a *mystery*, till it was revealed and put into execution by our Lord (Eph. i. 9, 10; iii. 4, 5, 6, 8, 9; Rom. xvi. 25, 26; Col. i. 26; 1 Tim. iii. 16; 2 Tim. i. 9, 10.), who first “opened the understanding of his disciples, that they might understand the Scriptures.” (Luke xxiv. 45.). I imagine therefore that the opening of the seven seals of the book, means the seven stages of the progress of the promulgation of the Christian dispensation, till it has gained a footing in the world on the overthrow of

Paganism ; and I conjecture from the *dramatic* nature of the symbols attending the opening of the seals, that they cannot be *pictures*, which form the *contents* of the book, but that they signify *events* which *attend* the seven successive stages of the progress of the Christian dispensation, which itself forms the contents, i. e. object in view of Christ's undertaking. We therefore will join in the chorus with every creature, etc. and say, "The praise, and the honour, and the glory, and the power, be unto him that sitteth on the throne, and unto the Lamb, for ever and ever."

2. *The little opened book*, as it should be translated, is, no doubt, the same as the book, which the *little* Lamb, as the original is (Rev. v. 6), who held it, opened. This book, which is the Christian dispensation, was lost sight of, when the church became incorporated with the state, and became a kingdom of this world ; but when our Lord visited his Church by the Reformation, he brought it again to view, and has been since promulgating it through the Reformers, by the seven thunders or seven stages of its fearless and powerful republication, aided by seven vials full of plagues ; which are not yet all of them poured out, because the Father and Son denying heresy of antichrist, or mystery written on Babylon's forehead, and the alliance of Church and State, still exist. It may be called a little book, as a diminutive noun is expressive of affection, being dear in value, and the pearl of precious price ; or as made capable of digestion ; or as free from burdensome superstitions. Rev. x.

3. *The Books*. The fictitious register which God is represented as keeping of men's thoughts, words, and actions, to be judged at the last day. Rev. xx. 12.

4. *The Book of Life*. The fictitious register of the

saved, which God is said to have formed before the creation. Dan. xii. 1 ; Rev. xx. 12.

BOTTOMLESS PIT.—See **ABYSS**.

Bow.—Victory. Rev. vi. 2. *He that sat on him had a bow.* The rapid progress of the gospel.

BRASS.—Strength. Symbolical of the kingdom of Alexander, or the Greeks, who are represented by Homer as brazen breast-plated. Dan. ii. 39.

BRIDE.—It appears from Rev. xxi. 9, 10, that the Bride is the New Jerusalem, from Heb. xii. 22, 23, “the general assembly and church of the first-born,” from Is. lxxv. 17, 18, the new heavens and new earth, and these new heavens and new earth, according to 2 Pet. iii. 10—13, are created at the personal advent of our Lord. I do not know then, how the conclusion can be avoided, that our Lord personally appears at the overthrow of Babylon, *prior* to the Millennium. For if the bride, i. e. the New Jerusalem, i. e. the Church of Christ i. e. the new heavens and earth, be ready by that period, as it is said at Rev. xix. 7, they will be ; then it is plain that Christ must leave his Father in heaven, to be joined unto his wife, and they two shall be one flesh, according to Eph. v. 31, 32, at that period : in other words, the members of the Church shall be priests unto God and to Christ, and they shall reign with him a thousand years (Rev. xx. 6). For what ! Will the marriage solemnity be performed twice between Christ and his Church, once before the Millennium, and once after it ? Rev. xix. 7 ; xx. 9 : xxi. 2, 9, 10. Will the bride be ready before the Millennium, and yet not ready, the number of the Saints

still experiencing an increase *during* the Millennium after “the beloved city” has been once espoused? Will Christ be married to a part of his Church at the beginning of the thousand years, and to the rest at the end of them? Only in the conception of those, who imagine that the Revelations is one uninterrupted prophecy of a continuous series of events, a notion, which I have already disproved, at p.xxii. Blessed then, are they which are called to the marriage supper of the Lamb, who are united to Christ at the first resurrection, in the kingdom and priesthood. These will not be like those foolish virgins who, numerous as the sand, rise at the end of the thousand years, to find entrance into the beloved city by rebellion, and are for ever shut out (Matth. xxv. 10—13). Some commentators imagine, that the bride is nothing more than the Church purified, in its mortal fluctuating state; but with the Scriptures I am inclined to believe that she is the whole company of the saved, caught up and “descended” with Christ, “from God out of heaven,” to reign upon earth (Rev. xxi. 2, 10; v. 10). I believe, that she is composed of all those saints, that lived under the Pagan and Antichristian governments *literally* revived, to reign with Christ the thousand years during which the respite of the wicked lasts, and a eternity besides. But this evident signification of Scripture has been evaded, like many other truths, by the bias of party writers. These pretend, that the first resurrection is a *figurative* resurrection, that the Scriptures do not say, that the *bodies* of the saints revive but that only their *souls* do, during the Millennium; and they maintain that these souls are not the proper souls of those who once lived, but the antitypes of them, as John the Baptist’s was of that of Elias; and that the first resurrection means only a religious revival. But now

should like to know, how those souls could ever be said to be revived, when, even in these writers' sense, they never died? Does not the Revelation represent them, as bearing witness without cessation to Christ, saving for three years and a half, when they are then not *spiritually*, but only *bodily*, *i. e.* politically dead (Rev. xi. 1—13); and that, at last, they multiply so fast, as to devour the flesh of kings, and noblemen, and gentlemen, and free, and bond, *i. e.* pervade all classes of society, and fill all ranks and conditions of life? (Rev. xix. 17—21). Pray tell us then, what religious revival could there be of the saints, when they never showed themselves dead, but had always been so fierce to their adversaries, as to make them continually feel either the fire or the sword of their mouths? Now the truth is, that the saints were ever alive in *spirit*, and, with only a little intermission, in *body* besides, *i. e.* in the same sense, as that which the gainsayers of our blessed hope mean. Now I will tell them, why the word *souls* is used. St. John had already used *bodies* of the witnesses for their political existence; he knew, that we could never fancy that they had ever been without soul in them, when they were ever pouring out a devouring fire from their mouths, upon their enemies; he knew also, that we could never fancy, that the souls of the good had ever literally become extinct since our Lord's first advent, when they are represented as either crying to God for vengeance, or celebrating his praises: in order, therefore, that we should not confound the reunion of souls to revived bodies with the political resurrection of the saints at Rev. xi. 12, where they ascend up to heaven instead of descend from it, it is, that he uses the term resurrection of *souls*, instead of the resurrection of *bodies*. Some pretend also, that the Scriptures make not the whole Church to revive at the com-

mencement of the Millennium, but only the martyrs. But pray let me ask them, if “all that dwell upon the earth, worship the beast, whose names are not written in the book of life,” may not all those who have *not* worshipped the beast, include all the rest who have ever been saints, that are not comprised among the literal martyrs? But in truth we all die daily if we crucify the flesh, and the lusts thereof; and are hourly beheaded for the word of God; undergoing the painful sensation of plucking out as much as an eye, or cutting off a hand or leg, after a spiritual manner, and casting them away from us. The same persons also taunt us with making strange confusion of the day of judgment, 1st, having a *partial* resurrection *before* the Millennium, and then having a *general* resurrection *after* it. Some indeed may be charged with this folly. But according to my critical division of the visions, at p. xxii, this confusion is for the first time avoided, the general judgment being made, not to come after the Millennium, but to be synchronical with it, and with the rebellion of Gog and Magog during the short season besides, whom themselves we consider to be the rest of the dead, who literally rise at the end of the thousand years. For if the Gog and Magog do not come from the dead literally, from whence do they come? For at the last holy war, all the rest, who are not already on the side of the King of kings and Lord of lords, become slain with the sword of him, that sat upon the horse, *i. e.* they either are killed in the struggle, or become infected with those principles of Christianity to which they were before inimical (xi. 13), and consequently are made partakers of the first resurrection, over which the second death hath no power. If all then, who survive the conflict, are made partakers of the first resurrection, and are holy and blessed for ever, where

among the living shall we get these unholy sons of Gog and Magog? If the rest of the dead are the unholy and do not live again till the thousand years are terminated, and all those, who *do* live during that period, are holy and incapable of apostacy, can these unholy Gog and Magog, live in any way during it, whether figuratively or literally? But I suppose it will be said, that these Gog and Magog do not regard *individual persons*, but *nations* perpetually changing their numbers with their bills of mortality, and that consequently these Gog and Magog are spiritually alive during the Millennium, and form part of the beloved city but afterwards separate from it. But then we shall be obliged to suppose, that the beloved city is also viewed not by its individual members, but as a body subject to change in the same manner as the Gog and Magog: and in that case indeed some of its members, who were once a part of it, *might* cease to be such at the end of the Millennium. But the Scriptures seem bent upon destroying these notions, by making *Satan go out to deceive*, not those in the *city*, but “the *nations*, those in the *four quarters of the earth*,” and by saying, “Blessed and holy is *HE*,” *i. e.* each individual, “that hath part in the first resurrection,” and that “over such the second death hath no power:” and consequently if Gog and Magog individually, ever belonged to the first resurrection, they never could cease to belong to it. Indeed the resurrection of *souls* implies the resurrection of individuals, according to Ezek. xviii. 4, 20; Acts ii. 41; vii. 14; xxvii. 37. But, say our opponents, if we make the general judgment run out a period of a thousand years or more, in which the resurrections of the just and unjust are to be a thousand years asunder, we run counter-direct to the statements of Scripture, which declare the resurrection of both classes to be simultaneous, and their judgment to be immediate.

Matth. xxv. 31—46; John v. 28, 29; vi. 39, 40, 44, 54; xii. 48. Now, why do our advocates for a figurative interpretation, all of a sudden become so literal? Did they ever read our Lord's prophecy of the destruction of Jerusalem and the end of the world, which in *appearance* are so closely connected together as to be inseparable, yet, in *reality*, we are certain, are more than 1700 years asunder? Did they ever read the last chapter in Zechariah, in which the same prophecy is exhibited through the same *perspective* medium as to make two far apart events at a distance appear close together? If they *are* so literal, why will they not make the resurrection of the dead at Dan. xii. 1, 2, synchronical with the standing up of Michael for his people? What will they make of *one shall be taken and the other left*, when our Lord comes in fire to *destroy* a portion of mankind, if both good and bad rise together? Luke xvii. 24—37; 2 Thess. i. 9. Have they not forgotten the figure, that "one day with the Lord is as a thousand years and a thousand years as one day," and that even a spiritual *hour*, Rev. xvii. 12, consists of 1260 years or more? Why will they not then allow the *last* hour and the *last* day to be of the same dimensions? Now, "speaking the truth in love," I am altogether afraid, that our spiritual opponents are not spiritual enough, that they do not adhere to our Lord's definition of the kingdom of heaven, that "it is within us," sufficiently. I am afraid that they confine heaven to place and circumstance, and that they imagine that there is one particular portion in the regions of space, where our Lord literally sits at the right hand of God, or reclines on his bosom, in all the external pomp of splendour, perhaps in floods of light, surrounded by his angels and saints, who perpetually cry Holy, holy, holy, before him. I am afraid that they have become so judaical and temporal, I may say carnal, as to take

this Scripture description literally, and consequently that they do not believe, that this earth, which God originally pronounced very good, and made fit for a paradisaical state, is capable of becoming a heaven, when it is purged from all moral impurity, and partially renovated. And on the other hand, I am afraid that our spiritual opponents have become too Pharisaical, when they pretend that God's blessed creation is unfit for the reception of our Lord and themselves in their glorified state, (when in fact the Father himself constantly resides in every particle of it,) as if the air of this sublunary sphere, which went into their mouths, would defile their sanctified breath. Now I, for my part, am not so confined in my conceits of the kingdom of heaven. I believe that it is not confined to any place or circumstance, that it is strictly spiritual in its constitution, and belongs solely to the mind ; and that it cannot be defiled by any communion with created matter, when that matter is purged by a reorganization at the resurrection from all the sensualities of sin. I cannot find it at all consistent with the attributes of the Deity, that this earth which was originally pronounced to be good for a paradisaical state, can, no sooner than it has been created, turn out to be bad and utterly unfit for it, and be consigned to total dissolution at a period not long after its formation. This is not only irrational, but absolutely unevangelical. For in the Gospel it is expressly affirmed, that the Word became flesh, in order to become the visible head of the creation, the first-born of every creature, and that all things were purposely created for him ; while our false spiritualists would have every blessed and beautiful thing of God's excellent and wonderful workmanship destroyed, at the moment that its gracious heir came to take possession of it, and his kingdom transplanted to somewhere, and that none of them can tell

but, at any rate, to some gaudy place beyond the confines of this to them unsanctified system. But, God's name be praised, I look for the New Jerusalem to "*descend* from God out of heaven to reign upon the earth," according to the Scriptures, and not to *ascend* nobody knows where. I look for a new heaven and a new earth in a spiritual and not a temporal sense, as a new social system, in which there will be order without law, and harmony without constraint, in which every one will be king and priest, and endowed with eternal life; and if this social system be established upon this material earth, I am not so immersed in Pharisaical pride, as to call that unclean and bad which God has called good and clean: for the kingdom of heaven does not consist in externals, but in joy and peace in the Holy Ghost. I am not going to deny that the present atmosphere and earth will undergo a partial change at the resurrection, to fit it for its renovated inhabitants; but that the passing away of the old heavens and earth, signifies a total abolition of atmosphere and earth altogether, as a residence for man restored to his state of purity, I think is both as unevangelical or unspiritual, as it is unreasonable. Heaven cannot consist in extent of possessions, or magnitude of authority or power, else heaven might be enjoyed under the present order of things. Surely then none will think this renovated earth too mean or too little, for a future state, when heaven does not consist in such externals. This would be to be carnal, and undoing all what the Gospel was designed to teach, that we should not place our happiness in such things. Now our pretended spiritualists will perhaps ask, where then do we place the abode of departed spirits, and the seat of Christ at the right hand of God among them, if there be no place set apart from the earth, which is called heaven?

Now we tell them, we are not careful to answer in that matter. But if they will tell us, where the right hand of God is *not*, where he does not exert his power, then we will tell them where Christ, and his disembodied saints, are not. To the human race and to Christ as the first-born of it, however, the right hand of God, in whom we live, and move, and have our being, can never be far off; and if we are "encompassed with so great a cloud of witnesses" (Rev. xix.1—6; xi. 15, 16; vi. 9, 10; 1 Cor. iv. 9), the atmosphere or "heavens" around us, may contain thousands of spirits and their embodied Lord as well, watching over the Church, ready to be revealed in the last time. I think then that our spiritualists are not spiritual enough, nor figurative enough; and I see no reason, why the day of judgment may not run out a thousand years or more, in which the two classes of men, good and bad, may be separately tried before the bar of God by the proofs which each class gives, in a state unmixed with that of the other, of its worthiness to enjoy eternal life, and the latter, to its everlasting shame, prove its undeservedness by its indomitable insubordination. But let it not be imagined, that I confound our Lord's personal appearance with the issue of the Word of God; for by the issue of the Word of God, I understand the propagation of the true principles of Christianity, which will be as it were only the *breath* of Christ's personal appearance to Antichrist, by which he will blast his impure discipline and doctrine before he himself really appears. And these principles I believe more particularly to regard two points, which are diametrically opposite to the *mystery* and *harlotry* of the false Church: one with respect to his own person, in which Christ will shew, that SON OF GOD is his "*New name*," that "name which no one knoweth saving he

that receiveth it," or "which no one knoweth but he himself;" and the other with respect to the unscriptural alliance of Church and State, in which Christ will vindicate his own supremacy, as "*King of kings and Lord of lords*," (Rev. xix. 12, 16). I believe that the passing away of the heavens and earth by fire, partly alludes to the sudden and unexpected destruction of Rome and her dominion, according to the meaning of the symbols *earth* and *heaven*. See EARTH, RESURRECTION.

BRIMSTONE.—1. An ingredient of gunpowder. Rev. ix.—17, 18, which was invented about the time of the irruption of the Turks into Christendom, and used by them.

2, Perpetual destruction. Rev. xiv. 10; xix. 20; xx.—10; xxi. 8.

CANDLESTICK, or LAMP-BEARER. A Christian church.

1. *The Seven Candlesticks*. The seven churches in the Lydian or Proconsular Asia: Ephesus, Smyrna, Pergamos, Thyatira, Philadelphia, and Laodicea. The Lydian or Proconsular Asia, consisted of two provinces, one of which was called *Asia*, the other *Lydia*, in Constantine's division. In *Asia* were Ephesus, Pergamos and Smyrna comprehended; in *Lydia*, Sardis, Philadelphia, and Thyatira. Laodicea was situated in Phrygia Pacatiana Prima. But these seven churches, it must not be imagined were the only ecclesiastical dioceses in the Lydian Asia. They might be the largest. The number seven, which signifies perfection, symbolizes an indefinite, yet complete number of churches; and these churches, and the number of them are selected to symbolize all the churches of the world, which partake of the seven or indefinite number of Spirits which stand before the throne, with whom he illuminates them. The number of dioceses

in the two provinces according to the Notitia of Leo Sapiens and Carolus à Sancto Paulo, was from sixty-four to seventy-five: of which in *Asia* alone, which was about two hundred miles in length and fifty in breadth, there were from thirty to forty-six; so that the jurisdiction of each bishop extended, upon an average, over no more than five miles by one, that is, five square miles. It is true, that in other parts of the world, the dioceses were not so small. But Christ has selected out this spot. And if it be true, that the order of bishops be of Apostolical institution, and, according to Clemens Alexandrinus, St. John, “when he was settled at Ephesus, went about the neighbouring regions, ordaining bishops, and setting apart such men for the clergy, as were signified to him by the Holy Ghost,” it appears that he took care to ordain a good number of them. Bingham, II. i. 3. In *Asia* Carolus à Sancto Paulo has found forty-two ancient dioceses. 1, Ephesus, the metropolis. 2, Hypæpa. 3, Trallis. 4, Magnesia ad Mæandrum. 5, Elæa. 6, Adramyttium. 7, Assus. 8, Gargara. 9, Mastaura. 10, Brullena, or Priulla. 11, Pitane. 12, Myrrina. 13, Aureliopolis. 14, Nyssa. 15, Metropolis. 16, Valentinianopolis. 17, Aninetum. 18, Pergamus. 19, Anæa. 20, Priene. 21, Arcadiopolis. 22, Nova Aula. 23, Ægea. 24, Andera. 25, Sion. 26, Fanum Jovis. 27, Colophon. 28, Lebedus. 29, Teos. 30, Erythræ. 31, Antandrus. 32, Pepere, or Perpere. 33, Cuma, or Cyme. 34, Aulium, or Aulii Come vel Vicus. 35, Naulochus. 36, Palæopolis. 37, Phocæa. 38, Bargaza, or Baretta. 39, Thymbria. 40, Clazomenæ. 41, Magnesia. 42, Smyrna. To these Holstenius adds four more—viz. Evaza, Areopolis, Temnus, and Argiza; and thirty-eight of these are the same that are mentioned in the Notitia of Leo Sapiens. In the

other province of *Lydia*, Carolus à Sancto Paulo reckons twenty-six dioceses. 1, Sardis, the metropolis. 2, Philadelphia. 3, Tripolis. 4, Thyatira. 5, Septe. 6, Gordus. 7, Trallis. 8, Silandus. 9, Mæonia. 10, Fanum Apollinis. 11, Mostena. 12, Apollonia. 13, Attalia. 14, Bana. 15, Balandus. 16, Hierocæsarea. 17, Acrassus. 18, Daldus. 19, Stratonicia. 20, Satala. 21, Gabala. 22, Heraclea. 23, Areopolis. 24, Helena. 25, Sena, or Setta. 26, Civitas Standitana. To which Holstenius adds three more, Mastaura, Cerasa, and Orcanis, or Hircani." Bingham. ix. iii. 9.

The ancient election of Bishops by the people and clergy.—‘Cyprian observes of Cornelius, “That he was made bishop by the testimony of the clergy, and suffrage of the people;” where it is evident the words testimony and suffrage are equally ascribed both to clergy and people.’ Socrates, speaking of the election of Chrysostom, says, “he was chosen by the common vote of all, both clergy and people.” And Theodoret describes the election of Eustatius, bishop of Antioch, after the same manner, when he tells us, “he was compelled to take the bishopric by the common vote of the bishops and clergy, and all the people.” Sirecius styles this “the election of the clergy and people;” and Celestin, “the consent and desire of the clergy and people;” and Leo, “both the consent, and election, and suffrage or votes of the people.”—From all which, and many other passages, that might be alleged to the same purpose, it is very evident, that the power of the clergy and people was equal in this matter, and that nothing was challenged by the one, that was not allowed to the other also.’ Bingham. iv. ii. 2. ‘Sometimes the bishops in Synod proposed a person, and the people accepted him: sometimes, again, the people proposed, and the bishops consented; and where they were unani-

mous in a worthy choice, we scarce ever find they were rejected.—We learn from one of Leo's epistles, where he gives us at once both the Church's rule and practice, and the reasons of it. "In the choice of a Bishop," says he, "let him be preferred whom the clergy and people do unanimously agree upon and require; if they be divided in their choice, then let the metropolitan give preference to him, who has most votes and most merits:—always provided, that no one be ordained against the will and desire of the people, lest they contemn or hate their bishops, and become irreligious or disrespectful, when they cannot have him whom they desired." The transgression of this rule was objected as a great crime to Hilarius Arelatensis, by the Emperor Valentinian the Third, "that he ordained bishops in several places against the will and consent of the people, whom when they would not admit of, because they had not chosen them, he used armed force to settle them in their sees, introducing the preachers of peace by the violence of war." Leo objects the same thing to him, saying, "That he ought to have proceeded by another rule, and first to have required the votes of the citizens, the testimonies of the people, the will of the gentry, and the election of the clergy; for he that was to preside over all, was to be chosen by all." Bingham. iv. ii. 4. 'In many cases the voices of the people prevailed against the bishops themselves, when they happened to be divided in their first proposals. Thus it happened in the famous election of St. Martin, bishop of Tours. The people were unanimously for him; Defensor, with a great party of bishops, at first was against him; but the voice of the people prevailed, and the bishops complied and ordained him. Philostorgius gives us such another instance. Demophilus, bishop of Constantinople, with some other bishops,

suspected of Arianism, meeting at Cyzicum, to ordain a bishop there, the people first made a protestation against them, "that unless they would anathematize publicly Aetius and Eunomius, both in word and writing, they should ordain no bishop there:" and when they had complied to do this, they still insisted on their privilege that no one should be ordained but one of their own choosing," which was one, who, as soon as he was ordained, preached the Catholic doctrine of the *Opinion* that the Son was of the same substance with the Father. Ancient history will furnish the reader with many other instances of the like nature.' Bingham. iv. ii. 5. What voice have the people and the clergy in the election of their bishops now?

Independence of ancient bishops, who form their own liturgies.—'There is one thing more must be taken notice of, whilst we are considering the proper office of bishops, which is, the absolute power of every bishop in his own church, independent of all others. For the right understanding the just limits of this power, we are to distinguish between the substantial and the ritual part of religion. For it was in the latter chiefly that bishops had an absolute power in their own church, being at liberty to use what indifferent rights they thought fit in their own church, without being accountable for their practice to any other.—Thus, for instance, though there was but one form of worship throughout the whole church, as to what concerned the substance of Christian worship, yet every bishop was at liberty to form his own liturgy, in what method and words he thought proper, only keeping to the analogy of faith and sound doctrine. Thus Gregory Nazianzen observes of St. Basil, "That, among other good services which he did for the church of Caesarea, whilst he was but a presbyter in it, one was

the composing of forms of prayer, which, by the consent and authority of his bishop, Eusebius, were used by the church." And this is thought not improbably by some, to be the first draught of that liturgy, which bears his name to this day. The church of Neo-Cæsarea, in Pontus, where St. Basil was born, had a liturgy peculiar to themselves, which St. Basil speaks of in one of his epistles. Chrysostom's liturgy, which he composed for the church of Constantinople, differed from these. The Ambrosian form differed from the Roman, and the Roman from others. The Africans had peculiar forms of their own, differing from the Roman, as appears from some passages cited by Victorinus Afer and Fulgentius, out of the African liturgies, which Cardinal Bona owns are not to be found in the Roman.—The like observation may be made upon the creeds used in divers churches. There was but one rule of faith, as Tertullian calls it, and that fixed and unalterable, as to the substance, throughout the whole church. Yet there were different ways of expressing it, as appears from the several forms still extant, which differ something from one another. Those in Irenæus, in Cyprian, and Tertullian, are not exactly in the same method nor form of words. The creed of Eusebius and his church of Cæsarea differed from that of Jerusalem, upon which Cyril comments; and that of Cyril's from that in St. James's liturgy. And to omit abundance more, that might be here mentioned, the creed of Aquileia, recited by Ruffin, differs from the Roman creed, which is that we commonly call the Apostle's creed. Now the reason of all this difference could be no other but this, that all bishops had power to frame the creeds of their own churches, and express them in such terms as suited best their own convenience, and to meet with the heresies they were most in danger from.'

Bingh. II. vi. 1, 2, 3. ‘ When any new episcopal church was taken and erected out of another, the new-erected church was not obliged to follow the model and prescriptions of the old church, but might frame to herself a form of divine service agreeable to her own circumstances and conditions. Of which Sozomen gives a clear evidence in the instance of Maiuma, a city raised from a village in Palestine, and once belonging to the diocese of Gaza: for as soon as it was erected into a distinct episcopal see, it was no longer obliged to observe precisely the rules and forms of the church of Gaza, but had, as he particularly remarks, a calendar for the festivals of its own martyrs, and commemorations of their own bishops and presbyters that had lived among them. Which is the same thing, as to say, they had a liturgy and service of their own, independent of the church out of which they were taken.’ Bingh. XIII. v. 1. If such had been the case in Lydia, there would have been a different church service every five square miles ; so that it will be seen, how shamefully tyrannical it must be to endeavour to impose one service upon a whole nation.

Maintenance of the ancient clergy.—They were maintained ‘ first by the voluntary oblations of the people, of which some learned persons think there were two sorts; 1st, the weekly or daily oblations that were made at the altar ; 2d, the monthly oblations that were cast into the treasury of the church. The first sort of oblations were such, as every rich and able communicant made at his coming to partake of the eucharist ; where they offered not only bread and wine, out of which the eucharist was taken, but also other necessaries, and sometimes sums of money, for the maintenance of the church, and relief of the poor ; as is evident from those words of St. Jerom, in his comments upon Ezekiel, where he tells us “ that

thieves and oppressors made their oblations among others, out of their ill-gotten goods, that they might glory in their wickedness, while the deacon in the church publicly recited the names of those that offered:—such an one offers so much; such an one hath promised so much:—and so they please themselves with the applause of the people, while their own conscience lashes and torments them.” Those called the Apostolical Canons, speak also of the oblation of fruits, and fowls, and beasts, but order such to be sent home to the bishops and presbyters, who were to divide them with the deacons, and the rest of the clergy. Another sort of oblations were made monthly, when it was usual for persons that were able and willing, to give, as they thought fit, something to the ark or treasury of the church. Which sort of collation is particularly taken notice of by Tertullian, who says, “it was made *Menstruà die, once a month*, or when every one pleased, and as they pleased; for no man was compelled to it: it was not any stated sum, but a voluntary oblation.”—Hence came the custom of dividing these oblations once a month among the clergy. For as Tertullian speaks of a monthly collation, so Cyprian frequently mentions a monthly division, in which the presbyters had their shares by equal portions, and other orders after the same manner. Whence the clergy are also styled in his language, *Sportulantes fratres, partakers of the distribution*; and what we now call *Suspensio à beneficio*, is in style *Suspensio à divisione mensurnâ, suspension from the monthly division*. Which plainly implies, that this sort of church-revenues was usually divided once a month among the clergy. And perhaps in conformity to this custom it was, that the Theodosian heretics, having persuaded one Natalius, a confessor, to be ordained a bishop among them, promised him a monthly salary of one

hundred and fifty *Denarii*,—"μηνιαῖα δυνάμει ἐκτὸς πωτήκοντα," as Eusebius words it, referring to the usual way of distribution once a month among the clergy.—If any one is desirous to know, what part of the church-revenues was anciently most serviceable and beneficial to the church, he may be informed from St. Chrysostom and St. Austin, who give the greatest commendations to the offerings of the people, and seem to say, that the church was never better provided than when her maintenance was raised chiefly from them. For then men's zeal prompted them to be very liberal in their daily offerings; but as lands and possessions were settled upon the church, this zeal sensibly abated; and so the church came to be worse provided for, under the notion of growing richer. Which is the thing that St. Chrysostom complains of in his own times, when the ancient revenue arising from oblations was in a great measure sunk, and the church, with all her lands, left in a worse condition than she was before.' Bingham. v. iv. 1, 2, 3, 15.

No tithes.—'As to when tithes began first to be generally settled upon the Church, the common opinion is, that it was in the fourth century, when magistrates began to favor the church, and the world was generally converted from heathenism. Some think Constantine settled them by law upon the church; so Alsted, who cites Hermannus Gigas for the same opinion.' Bingham. v. v. 3. If tithes were due by divine right under the *Christian* dispensation, why did not the clergy claim them the first three hundred years? But they are claimed now only by the law of the *land*.

Distribution of the church revenues.—'As to the distribution, in the most primitive ages, we find no certain rules about it; but as it was in the Apostles' days, so it continued for some time after: what was collected, was usually deposited with the bishop, and distribution was

made to every man according as he had need. But the following ages brought the matter to some certain rules, and then the revenues were divided into certain portions, monthly or yearly, according as occasion required, and these proportioned to the state or needs of every order. In the Western church the division was usually into three or four parts; whereof one fell to the bishop, a second to the rest of the clergy, a third to the poor, and the fourth was applied to the maintenance of the fabric and other necessary uses of the church. The council of Bracara makes but three parts; one for the bishop, another for the clergy, and the third for the fabric and lights of the church. But then it was supposed, that the bishop's hospitality should, out of such a proportion, provide for the necessities of the poor. By other rules the poor, that is, all distressed people, the virgins and widows of the church, together with the martyrs and confessors in prison, the sick and strangers, have one-fourth in the dividend expressly allotted them. For all these had relief, though not a perfect maintenance, from the charity of the church. At Rome there were fifteen hundred such persons, besides the clergy, provided for in this way, in the time of Cornelius; and above three thousand at Antioch in the time of Chrysostom: by which we may make an estimate of the revenues and charities of those populous churches. In some churches they made no such division, but lived all in common, the clergy with the bishop, as it were in one mansion, and at one table. But this they did not by any general canon, but only upon choice, or particular combination and agreement in some particular churches. As Sozomen notes it to have been the custom at Rinocurura in Egypt, and Possidius affirms the same of the church of St. Austin. What was the practice of St. Austin and his

clergy we cannot better learn than from St. Austin himself, who tells us, “ that all his clergy laid themselves voluntary under an obligation to have all things in common ; and therefore none of them could have any property, or any thing to dispose of by will ; or if they had, they were liable to be turned out, and have their names expunged out of the roll of the clergy : which he resolved to do, though they appealed to Rome, or to a thousand counsels against him ; by the help of God they should not be clerks where he was bishop.” For his own part, he tells us, he was so punctual to this rule, “ that if any one presented him with a robe finer than ordinary, he was used to sell it ; that since his clergy could not wear the same in kind, they might at least partake of the benefit, when it was sold and made common.” But as this way of living would not comport with the state of all churches, so there were but few that embraced it ; and those that did were not compelled to it by any general law, but only by local statutes of their own appointment.’ Bingham. v. vi. 3, 4.

The ancient clergy often traded as laymen.—‘ In some times and places, where the revenues of the church were very small, and not a competent maintenance for all the clergy, some of them, especially among the inferior orders, were obliged to divide themselves between the service of the church and some secular calling. Others, who found they had time enough to spare, negotiated, out of charity, to bestow their gains on the relief of the poor, and other pious uses. And some who, before their entrance into orders, had been brought up to an ascetic and philosophic life, wherein they wrought at some honest manual calling with their own hands, continued to work in the same manner, though not in the same measure, even after they were made presbyters and bishops in the

church ; for the exercise of their humility, or to answer some other end of a Christian life. For, first, both the laws of church and state allowed the inferior clergy to work at an honest calling, in cases of necessity, to provide themselves of a liberal maintenance, when the revenues of the church could not do it. In the fourth council of Carthage there are three canons, immediately following one another, to this purpose : “ that they should provide themselves of food and raiment at some honest trade or husbandry, without hindering the duties of their office in the church ; and such of them as were able to labour, should be taught some trade and letters together.” And the laws of the state were so far from hindering this, that they encouraged such of the clergy to follow an honest calling, by granting a special immunity from the *Chrysargyrum*, or *lustral tax*, which was exacted of all other tradesmen. Secondly, It was lawful also to spend their leisure hours upon any manual trade or calling, when it was to answer some good end of charity thereby ; as that they might not be overburdensome to the church, or might have some superfluities to bestow upon the indigent and needy ; or even that they might set the laity a provoking example of industry and diligence in their callings : which were those worthy ends, which the holy apostle, St. Paul, proposed to himself in labouring with his own hands at the trade of tent-making ; after whose example many eminent bishops of the ancient church were not ashamed to employ their spare hours in some honest labour to promote the same ends of charity, which the Apostle so frequently inculcates. Thus Sozomen observes of Zeno, bishop of Maiuma, in Palæstine, “ that he lived to be an hundred years old, all which time he constantly attended, both morning and evening, the service of church, and yet found time to work at the

trade of a lincn-weaver, by which he not only subsisted himself, but relieved others, though he lived in a rich and wealthy church." Epiphanius makes a more general observation against the Massalian heretics, who were great encouragers of idleness,—“that not only all those of a monastic life, but also many of the priests of God, imitating their holy father in Christ, St. Paul, wrought with their own hands at some honest trade, that was no dishonour to their dignity, and consistent with their constant attendance upon their ecclesiastical duties ; by which means they had both what was necessary for their own subsistence, and to give to others, that stood in need of their relief.” The author of the apostolical constitutions brings in the Apostles recommending industry in every man’s calling, from their own example, that they might have wherewith to sustain themselves, and supply the needs of others. Which though it be not an exact representation of the Apostle’s practice, (for we do not read of any other apostle’s labouring with his own hands, except St. Paul, whilst he preached the gospel) yet it serves to shew what sense that author had of this matter, that he did not think it simply unlawful for a clergyman to labour at some secular employment, when the end was charity, and not filthy lucre. And it is observable, that the imperial laws for some time granted the same immunity from the lustral tax to the inferior clergy, that traded with a charitable design to relieve others, as to those that traded out of necessity for their own maintenance. Thirdly, We have some instances of very eminent bishops, who, out of humility and love of a philosophical and laborious life, spent their vacant hours in some honest business, to which they had been accustomed in their former days. Thus Ruffin, and Socrates, and Sozomen, tell us of Spiridion, bishop of Trimithus in Cyprus, one

of the most eminent bishops in the council of Nice, a man famous for the gift of prophecy and miracles, "that, having been a shepherd before, he continued to employ himself in that calling, out of his great humility, all his life." But then he made his actions and the whole tenor of his life demonstrate, that he did it not out of covetousness. For Sozomen particularly notes, "that, whatever his product was, he either distributed it among the poor, or lent it without usury to such as needed to borrow, whom he trusted to take out of his storehouse what they pleased, and return what they pleased, without ever examining or taking any account of them."—Bingh. vi. iv. 13.

Reflections.—From all what has been above said, it will evidently appear, that the institutions immediately succeeding the times of the Apostles are quite dissimilar to the institutions that exist now under the same name. For now neither are bishopricks extended over every five square miles, as in Lydia, nor have bishops the same independence of each other as formerly; nor are they framers of their own liturgies; nor are they chosen by the clergy and the people; nor are they supported by benefactions; nor do they carry on any honest trade; nor are they on a more equal footing as formerly with the rest of the clergy: so that when men contend for the *antiquity* of episcopal government, they contend only for the name, and not for the nature of it. If the church were divided into small dioceses, bishops would not be much different from ministers of the Independents. If each was to frame his own liturgy, there would be more variety of forms in one nation than exists even among the whole body of dissenters put together in the whole world. If the clergy were to carry on some honest trade, the church would be little else than the Society of Friends. And if the bishops were elected by the clergy and the people, the *nature* of episcopacy would be decidedly

presbyterian. We are deceived by names. From all which it appears that the present state of episcopal government is far from being genuine. I am indeed inclined to believe, that the church in its *perfect* state, is a society of kings and priests *without* a government; and that in proportion as the ministry in its *imperfect* state more or less, partakes of the character of a government it is more or less opposed to the genius of the church's constitution. I admit that a distinct order of men is absolutely necessary in the present state of society, to inculcate the truths of our most holy religion, and if they be not qualified with tongues and knowledge, like the early teachers, by miracle, that they should devote their time to the acquirement of these endowments by the ordinary means; but I cannot subscribe to the dogma, that a ministry is a necessary *element* of a church, and that a church is no church without one, as Scripture plainly teaches that a ministry is the mere scaffolding of a church and that the simpler it is in its organization, the more conformable to the spirit of Christianity. And' this will appear, if we consider that

No particular form of church government rests on any Scripture authority, and that any set of men may constitute a church, so long as it be not Popish or National.—Now I believe that there are two principles by which societies generally act: law and custom. If there is any uniformity observed in men's transactions, where they do not act by any prescribed law, they must do it by custom; and no one will affirm that a custom has the force of a law. The Apostles have laid down *no* where any laws in these books which are professedly "written for our instruction" with respect to church government. They indeed observed, in general, an uniform *usage* in the establishment of the Christian churches; where have they raised their practice? done then by the Apostles, and they

were obligated to do something, amounts to no more than the setting up of a bare custom or precedent. Now I shall shew that men have made a law where there was only a custom ; and disregarded one which is the basis of all our civil and religious liberties, which was explicit, authoritative, and solemnly promulgated. When our Lord visited his temple for the last time, he there gave out his new code “ to the multitude and his disciples ;” and though it was not dictated amid thunder and lightning, yet the solemnity of the place, the publicity of the occasion, and the decisiveness, which must have necessarily inspired his last address to the people, gave it a sanction between which, and the barren notices scattered here and there of the subsequent ecclesiastical transactions of the Apostles, there is no comparison. And these were the memorable words, though brief, yet weighty ; though simple, yet of ineffable importance ; though casually introduced, yet principally intended : **BE NOT YE CALLED RABBI : FOR ONE IS YOUR MASTER, EVEN CHRIST ; AND ALL YE ARE BRETHREN. AND CALL NO MAN YOUR FATHER UPON THE EARTH ; FOR ONE IS YOUR FATHER, WHICH IS IN HEAVEN. NEITHER BE YE CALLED MASTERS : FOR ONE IS YOUR MASTER, EVEN CHRIST. Matth. xxiii. 8—10.** Here then was the law, the Magna Charta of our liberties, uttered from his temple by Christ, the Incarnate God of freedom.

Henceforward *divine* rights were put on an equal footing with *natural* rights. Every man had now a divine right to the priesthood by a divine law. All were kings and priests ; i. e. natural rights were confirmed, or religion was not necessarily connected with any particular model of civil government ; and divine rights were extended to all. Whereas formerly the priesthood was restricted only to a particular portion of a tribe of the

Jews, the Levites, now Liberty, though late, at last regarded the whole world ; and by taking of the blood of the sacrifice, a federal right, which had been only lawful for the priests to take, all Christians became priests by divine compact. And this Hercules of a truth is stationed by St. John in the very vestibule of that wonderful Exhibition of God's poetry of prescience, the Apocalypse, among the most sacred mysteries of Christianity ; as though the main subject of the drama of prophecy had been the progressive vindication of those rights to God's heritage, as it is written,—Rev. i. 6.—“ He hath loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father” plainly, not as it was said, that the Jewish nation were a kingdom of priests, Exod. xix. 6. when only a part of them was, (which indeed, after all, might be said only by way of anticipation of the real priesthood they should obtain out of the blood of Christ Jesus,) for then they were as much priests before, as after the washing in the Lord's blood, but really and actually priests, as it is well implied of the genius of the new covenant of Christ Jesus by the author of the Epistle to the Hebrews,—viii. 10. 11. “ This is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people : *and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord : for all shall know me, from the least to the greatest.*” Thus it happened, that to preach the word, to baptise, to forgive sins, to lay on hands, to administer the sacrament, became the divine right of every Christian. “ Wherever two or three are gathered together in my name, there am I in the midst of them,” said the

genuine God of Liberty; and these two or three formed a church.—For as differences among Christians were to be referred to the church, and two or three were sufficient to decide: so two or three formed a church. *Matth. xviii. 15—20.* How then, will it be asked, came the offices of the *Priesthood*, which were common to all, to be vested in a particular body of men, the *Ministry*? The answer is easy: by the general practice begun by the Apostles, which afterwards became a custom, done for the good of the Christian republic. For whereas in *civil* society a man gives up a part of his *natural* rights to secure the rest: so in an *ecclesiastical* society, a man gives up a part of his *divine* rights for the better edification of the whole body of Christ. So far is it then from being, that there is such a thing as the divine rights of the ministry or *clergy*, as they are misnamed, that, on the contrary, they have no divine rights, but it is the people who have the divine rights; and consequently all ecclesiastical institutions stand upon the same basis as all civil institutions, the will of society—which will rests in the great body of the people. Now I shall give instances from scripture to show that the people *had* these divine rights; and then I shall show that the Ministry have no divine rights, but exist from mere custom, and for the supposed good of the church.

I. When the disciples had been disputing among themselves, who should be the greatest, and our Lord undeceived them, by extending equality to all, thwarted in their ambition of ruling over each other, they desired to learn how far their authority was to extend over the rest of mankind. The Apostles, no doubt, concluded that their's was the only legal establishment from which all authority was to be derived, and which was to give laws to the rest of mankind. Their minds were very probably

imbued with notions necessarily current at that time about the divine rights of the priesthood. Fire and earthquakes were, of course, to consume and swallow up, as formerly, in the case of Korah, Dathan, and Abiram, all gainsayers.—Luke ix. 54. They were to be invested with exclusive privileges to loose and bind, without any control in their jurisdiction, so that there might be “none that moved the wing, opened the mouth, or peeped.” Though then, they found they were mistaken as to any precedence of rank being instituted with regard to themselves; yet they had no doubt that they were vastly superior, by the Lord’s ordination, to the rest of mankind: but as possibly, they might be mistaken in this matter, as in the other, St. John obliquely put the question to the Searcher of hearts, who answered it in as oblique a manner. We will transcribe the whole passage, where the train of St. John’s thoughts may be easily detected, and the point of our Saviour’s answer be readily felt.—Mark ix. 28—40. And when he was come into the house, his disciples asked him privately, *Why could not we cast him out?* And he said unto them, This kind can come forth by nothing but by prayer and fasting. And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him. And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child,

and set him in the midst of them : and when he had taken him in his arms, he said unto them whosoever shall receive one of such children in my name, receiveth me ; and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us : *and we forbad him, because he followeth not us.* But Jesus said, Forbid him not : for there is no man which shall do a miracle in my name that can lightly speak evil of me. *For he that is not against us is on our part.*" Here then we have it. The twelve had neither any right of precedence over one another, nor by any *necessary* law of Christianity any divine authority over the rest of mankind. This was not the time in which Korah, Dathan, and Abiram lived. The twelve "knew not" as yet "what manner of spirit they were of : " they knew not, as yet, that "wherever the spirit of the Lord is, there is Liberty." Divine rights were now extended to all. "*He that is not against us is on our part !*" which in the relation of the same circumstance by the generally more diffuse, St. Luke, ix. 50. is the only inference drawn. Those who were not of the establishment of the twelve could perform miracles, while the establishment themselves could not. God is no respecter of persons. II. When the Holy Spirit was imparted to the twelve, and they had a complete insight into the genius of Christianity, our Lord's providence over the church again prevented any notions from arising, that the same spirit which dragged Judaism along, gave vigor to Christianity. He established a precedent at once brilliant, as it was significant, which is enough to overthrow all succeeding pretensions to legitimate linear authority being vested exclusively in a distinct order. Let every Christian give all due weight to the matter, when

he learns it, that the *first* Gentile church was founded by LAYMEN! and that from that church the disciples first received the honorable title of *Christians*.—Acts xi. 19—20. No sensible man will believe that this was not designed. He who had been so careful in the regulation of the Jewish economy, as not to suffer a thread to be out of place, would never have permitted any thing to pass in the Christian, from which any wrong inference might be drawn. It is at any rate plain from this, that it was immaterial how Christianity was spread, so long as it was done with some order. It is plain, that there was no fixed rigorous rule established, by which all were to derive their authority from any particular source. The Apostles sent a commissioned man, Barnabas, in all speed to the church of Antioch, when the news reached their ears concerning its establishment, lest any thing should have gone on amiss. But it was all right. “He saw the grace of God, and was glad!” There was nothing to be done: because the non-commissioned men had necessarily baptised and broken bread together, before his arrival, and done our modern bishops’ office of laying on of hands. For if he saw the *grace* of God when he came, it is plain that the case of the church of Antioch was not like that of the church of Samaria, who when they received the word of God, required Peter and John to lay hands on them, that they might receive the Holy Ghost,—Acts viii. 14—17. The fact is, the men of Antioch were well aware of “the doctrine of laying on of hands;” and took that office upon themselves: for the *grace* of God, which Barnabas saw, when he came, necessarily implies, that the Holy Ghost had been already imparted by that ceremony, or, at any rate, that all things necessary had been done. He was *glad* too: he did not blame them—because, forsooth, they only exercised their own *divine rights*—but “exhorted them all that with purpose of heart they

would cleave unto the Lord." What Barnabas did then amounted to mere exhortation: and Barnabas, instead of giving a commission to the Gentile church, received one from it.—Acts xi. 30. III. The great Apostle of the Gentiles was an apostle neither "of men nor by man,"—Gal. i. 1; and he "ministered to the Lord" before he ever received a particular commission from the church, Acts xiii. 1, 2: and then it was from the lay-founded church of Antioch. This was another splendid precedent to prove that there was no rigorous law ever intended to be observed, by which a man was to seek his authority always from one particular source: for had the Lord ever designed that to be the case, there would have been no difficulty in having had St. Paul ballotted in, like Matthias, into the number of the Apostles,—Acts i. 26. But no: St. Paul asserted his equality with those who seemed to be somewhat; and they willingly gave him the right hand of fellowship,—Gal. ii. 6. 9. IV. The account of the nine different gifts, which were distributed among *all* the members of the church of Corinth, 1 Cor. xii, annihilates the distinction between clergy and laity; and in a *professed* detail of the component parts of a church, the mention only of those officers who were distinguished by them and the glaring omission of the three orders, bishops, presbyters, and deacons, (for no one will affirm that modern bishops are Apostles,) which seems to have induced Dr. Hales to attempt remedying the deficiency by converting "governments" into those orders, thus putting his new patch into an old garment, and making the rent worse, (for how can "governors" come after "helps" and "Apostles,") irrefragably prove, that orders, unless accompanied by particular spiritual endowments, of which there exist now only the ordinary graces of the Holy Ghost, made no necessary part of the church.—Hales' *Anal. of Chron.* Vol. II. p. 968, *note*. The "Judicious

Hooker," as he is called, affirms, Eccl. Pol. v. 77, that "St. Paul dividing the body of the church of Christ into moieties, nameth the one part *idōtēs* (what we translate "unlearned,"—1 Cor. xiv. 16, 23, 24.) which is as much as to say the order of the laity, the opposite part whereunto we, in like sort, term the order of God's clergy;" but in this, it is evident, that that worthy peace-maker has not displayed his usual judgment. For 1 Cor. xiv. 26, plainly teaches us, that the place or "room of the unlearned" was only the relative position of the hearer to the speaker. For when "the whole church" came together, "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." But then says St. Paul, "if any thing be revealed to another that sitteth by, let the first hold his peace. For ye may *all* prophecy one by one, that *all* may learn." Whence it is evident, that the "unlearned" was the hearer or learner, till his turn came to speak next, when he relinquished the *place* of the unlearned or learner, and began to teach. So that, if any idea of a church might be taken from that of Corinth, it would appear to be no other than a divine ochlocracy or republic; and if, as a certain theological giant argued from these very Corinthian phenomena, that "the formation of a church—the constitution of an hierarchy composed of different orders, which orders were appointed to distinct duties, and invested with divine rights—was a thing of so great antiquity as may leave no doubt remaining with any reasonable man of the divine authority of the institution," I think no reasonable man will have a doubt that every Christian formed a part of that "hierarchy," and had an "appointed" *share* of those "distinct duties" and those "*divine rights*." We will give them, as that Horsley has distributed them, *Serm. xiv. Appendix.*

GIFTS.	OFFICES.
1. The word of wisdom,	Apostles.
2. The word of knowledge,	Prophets, that is, expounders of the Scriptures of the Old Testament.
3. Faith,	
4. Miracles,	Teachers of Christianity.
5. Healing,	Workers of miracles.
6. Prophecies or predictions,	Healers.
7. Discerning of spirits,	Helps, ἀντιλήψεις such as Mark, Tychicus, Onesimus, &c.
8. Tongues,	
9. Interpretation of tongues,	Governments, Κυβερνήσεις
	Gifted with tongues in various ways.

V. 1. Besides the instance of the laymen who founded the first Gentile church in Antioch, we find another instance at Acts, viii. 4, of laymen preaching the word.—2. Philip, the deacon, administered the ceremony of baptism, viii. 12, 38, which is now only permitted the superior orders of the ministry to do; and Ananias, a mere disciple, ix. 10, 18, did the same.—3. Ananias without demur laid hands on Paul, ix. 17, a ceremony which, though it *generally* succeeded baptism, yet from the circumstance of the Holy Ghost being poured upon some Gentile converts, x. 44, *before* they were baptised, did not *necessarily* so, x. 48. It is no objection to the proof of the divine rights of the people, that Ananias had a divine commission to lay hands on Paul, but rather a confirmation of it. For we may well suppose, that if our Lord desired to institute a fixed rule in the church, he would not have been the first to break it. When the right of priesthood was fixed in the family of Aaron, I do not recollect

that ever our Jahoh, directly afterwards, selected any one who was not of the family, to perform its office. One precedent is quite sufficient for our purpose; though that this ceremony was performed by the laymen who founded the church of Antioch, is plainly implied by the "grace of God;" and that the Corinthians exercised this power in their ochlocracy is far from being improbable; but one precedent is quite sufficient to cope with other precedents, where the *Apostles* lay on hands, which are nearly as few. But had there been no precedent, where there is no particular law, the *general* one, given out from the temple, must decide. 4.—Under the Jewish covenant, the people not only very often eat of the sacrifices, but often killed their own sacrifices, while only the blood was taken by the priests. Lev. i. 4, 5. Cudworth's *True Notion of Lord's supper*. The people commonly killed their own passovers. When then, under the Christian dispensation, every Christian became a priest, according to St. John, Rev. i. 6, it was because they had a right to partake of the blood also, *i. e.* the blood of the new Testament, symbolized by the wine in the sacrament; as all the sacrifices were a type of the great sacrifice Christ. If, then, under the Jewish covenant, a professed type of the Christian, the people might kill their own sacrifices, much more then might they celebrate the Lord's supper, when they were entitled to have the blood also. And accordingly, from what may be gathered from Acts, ii. 46, it seems that the three thousand, when they celebrated the sacrament (*κατ' οἶκον*) *at home*, must have themselves been the performers of the ceremony. And this is implied from what we learn of the church of Corinth, that they did not wait for each other, but every one took his supper before the other: though they ought to have began together. 1 Cor. xi. 33, 21. For in the

church of Corinth, as we shew above, the whole administration was entirely in the people's hands. The laymen also, who founded ~~the~~ first Gentile church, must have celebrated the communion with the new converts. Here then, I think, are sufficient instances to shew, that the people had the divine right of priesthood, and exercised it according to the Magna Charta delivered from the temple, the divine law of liberty in Christ Jesus. And of all this the early Christians seem to have been well aware; though they forgot one thing: that, as it had been in civil governments, so it was nearly the same in the Christian Church, that though all had an inherent right by the law of Christ to assume the office of ministers, by the mere fact of being Christians, yet that they for a time gave up one part of their rights to secure the rest; and that only *then* were they bound to wind up the church by some bold stroke of their own, when they saw it going wrong. And I believe, this sort of right the people possess in all *civil* societies. The early Christians were well aware of all this. For, I perceive, in the age of Tertullian, who lived not a hundred years from St. John, some reputed heretics "not only allowed, but even enjoined the Laity to assume the sacerdotal office, and administer the ceremonies of the religion." Bp. Kaye, *Eccl. Hist. from Tertullian*, 2d Edit. p. 229. Tertullian says, "it was customary among heretics to confound the offices of clergy and laity together. They made one a bishop to-day, and another to-morrow; to-day a deacon, and to-morrow a reader; to-day a presbyter, and to-morrow a layman. For laymen among them performed the offices of the priesthood." Bingham. i. 5, 4. But this Tertullian himself became a heretic. "Do not," he then says, "suppose that what is forbidden to the Clergy is allowed to the Laity. All Christians are priests, agree-

ably to the words of St. John, in the book of Revelation — 'Christ has made us a kingdom and a priesthood to God and his Father.' The authority of the Church and its honor, which derives sanctity from the assembled clergy, has established the distinction between the Clergy and Laity. In places where there are no Clergy, any single Christian may exercise the functions of the priesthood, may celebrate the eucharist, and baptise. But where three, though Laymen, are gathered together, there is a church. *Every one lives by his own faith, nor is there respect of persons with God; since not the hearers, but the doers, of the law are justified by God, according to the Apostle. If, therefore you possess within yourself the right of the priesthood, to be exercised in cases of necessity, you ought also to conform yourself to the rule of life prescribed to those who engage in the priesthood; the rights of which you may be called to exercise.—It is the will of God that we should at all times be in a fit state to administer his sacrament, if an occasion should arise."* Bp. Kaye, *on Tertullian*, p. 226. Here Tertullian makes the proper distinction between the divine right of the people, and the custom of the church. And the custom of the church will be of little weight against the law of Christ, when there is any necessity for departing from it. By the authority of the church, Tertullian himself could not have meant much, since he himself did not regard it, or more than this: that as he had been presbyter when he was orthodox, he did not mean to lay down his office, and confound himself with laymen, when he ceased to be so. Now let us see the value of the customs of the Apostles.

If any body will take the pains to compare the two accounts, recorded in those books which are professedly written for our instruction, of the establishment of the

Levitical Priesthood and the Christian Ministry, he will be struck with the minuteness of detail displayed in the history of the former, and the barrenness of circumstance and utter indifference preserved in the notices of the foundation of the latter. While in Moses we are presented with an express code of laws for the institution of the Jewish hierarchy, in the Acts of the Apostles and the Epistles every thing is learnt concerning the Christian Ministry incidentally. Moreover in the establishment of the Jews we find every thing arranged before the polity is set in motion ; whereas in that of Christians every thing, with respect to church government, is left to the moment when necessity shews the occasion for it. Thus the order of deacons arose out of the mere exigency of the occasion, and not by any predetermined law ; thus shewing, that when the exigency ceased, the order might also. In Acts, xi. 30, we first discover, by chance, that the chief Christians at Jerusalem had assumed the title of Presbyters or Elders, which we afterwards learn is synonymous with bishops ; but how they came to adopt that title we are not informed. We learn afterwards, xiv. 23, that Barnabas and Saul ordained elders in every city and that the latter enjoined Titus to do the same, Tit. i. 5 ; but no where, as in the laws of Moses, is there any express directions given to the church at large for the establishment of different orders, or for the appointment of any different orders to distinct duties. Preaching the word, baptising for the remission of sins, laying on of hands, administering the sacrament, all necessarily attend the propagation of Christianity ; but there is not one law in the gospel that assigns these duties respectively to distinct orders of men. The instances we have above adduced on the contrary shew that they belong, of divine right, to all. The Hebrews, xiii. 17, are exhorted to obey

those that have the rule over them ; but in what this rule consisted, or who were to have it, is no where defined: suffice it, observe, that according to St. Paul's confession of his own authority, it did not consist in having dominion over the faith of the converts, 2 Cor. i. 24 : nor as St. Peter has it, in being lords over the clergy (*τῶν κληρῶν*), as the people are called. 1 Peter, v. 3. The Corinthians, again, are exhorted to do all things decently and in order ; but by this very injunction, it appears, that it was left to them partly to determine what order and decency were. All what then has been since done in the church has been built upon no law, but the mere practice of the Apostles ; and what that practice was, neither as to what is recorded, nor as to what is not recorded in Scripture, is there any universal agreement. And indeed, if there were, where there is no law, one precedent is as good as another as to validity, whether it declare the rights of the People or the custom of the Ministry. The inference to be drawn from all this plainly is, that the imposition of any particular laws upon the Society of Christians was incompatible with that perfect law of liberty which was brought in by the gospel—that any regulations, which Christians did not themselves assent to, (and of course they would assent to those temporary ones which they knew the apostles were best able to lay down), would be an open infringement of those divine rights which Christ commanded should be accorded equally to all—that any permanent settling of particular orders of ministers upon the church would be the means of defeating the main design of Christianity, which was finally to abolish all these distinctions in the perfect enjoyment of the rights of priesthood by all and every one, as it is written : “ Christ will reign till he has put down all rule and all authority and power.” 1 Cor. xv. 24. So far, therefore, was there any thing

from being laid down concerning Church Rule, that on the other hand there seems to be a remissness in that matter entirely designed ; and so far are the offices of the entire Priesthood of Christians from being rigidly, sacredly, and inviolably transferred and confined to their servants, ~~at~~ the Ministry, that circumstances in the sacred history prove directly the contrary ; and though for the sake of temporary convenience a certain portion of the Christian priesthood were permitted to be the more particular depositaries of the Christian mysteries ; yet every Christian had an inherent original right to assert the sacerdotal office, when necessity shewed the occasion for it, and time proved the utility of it. It is plain, that when the Levitical priesthood was abolished by converting all Christians into priests, as partakers of the benefits of the end of that institution—viz. the typified sacrifice of Christ Jesus, whose blood they might ever after feed upon—(a priest, *ἱερεὺς*, means a sacrificer)—the new unprecedented order of the Ministry (I shall not call it the *clergy*, because that is a mis-nomer) arose, in order to bring to effect this new transformation ; and so far is it from being, that this new institution is similar to that of the Levitical priesthood, to whose dignity the *whole* body of Christians are successors, that on the contrary there is a difference between them in two most essential points : whereas the *Levitical priesthood* enjoyed an acknowledged superiority of rank in the commonwealth of Israel, and were the exclusive servants of *God*, the *ministry* occupy the place that the Levites, who were not priests, and the Nethinims did, and as their name imports, are the professed servants of men, a subject, subsidiary institution, and consequently removable when necessary. It ought always to be kept in mind, what seems sometimes to be forgotten, that the ministry are not the

church, but the servants of the church. That body can think it no disrespect, that we quote the words of their master, who has made the service honorable.

In vain then will you search the Scriptures, which are able to make wise unto salvation, for any laws concerning the orders of the Ministry. You will only discover the practice of the apostles, which was afterwards converted into a custom. And even then you will not find it customary for there to be the three orders, bishops or overseers, presbyters or elders, mis-named priests, and deacons. Elders were the supreme dignity of which bishops or overseers described the office. At Philippi we find saints, bishops, and deacons to be the component parts of a church, Phil. i. 1, where necessarily *bishops*, being plural, must signify *elders*. Titus we find is enjoined i. 5, to ordain elders in every city; and their qualifications are described under the title of bishops, 7. At Ephesus St. Paul called the elders of the church, Acts, xx. 17 and 28, declared that the Holy Ghost had made them bishops (*overseers*) to feed the church of God. The apostles themselves were elders or bishops, without any other head than Christ, (Acts, i. 20; 1 Peter, v. 1; 2 John, i. 1; 3 John, i. 1; compare 2 Tim. i. 6, with 1 Tim. iv. 14), differing from other elders in this respect, as having each the care of all the churches, 2 Cor. xii. 28, or the church *universal*; while the rest had the care only of particular churches, each of which had many. The apostles then could have had no real successors. It has been said that Timothy, Titus, and Epaphroditus were the first bishops, or heads of bishops, respectively of Ephesus, Crete, and of Philippi; but from the evidence of Scripture alone, this must be far from being the truth. It is plain that they were sub-apostles, agents and emissaries or companions of the apostle Paul, and could not have had the

permanent care of any *particular* church. Timothy could no more have been bishop of Ephesus, than bishop of Corinth, 1 Cor. xvi. 10, bishop of Philippi, ii. 19, or bishop of the Thessalonians, 1 Thess. iii. 2. From 1 Tim. i. 3, it is evident, that his residence at Ephesus was to be only temporary, to establish the Ephesians in the faith, as it had been among the Thessalonians for the same purpose, 1 Thess. iii. 2. and to ordain, as Titus was commissioned to do in Crete, a sufficient number of the two orders of the ministry, bishops, or elders and deacons, whose qualifications are so systematically described, as to leave no doubt that only these two orders existed, 1 Tim. iii.; and that it *was* only temporary, perhaps for not so much as a year, appears from 2 Tim. iv. 13, where St. Paul desires him to bring with him the cloak, which he had left at Troas, to Rome : shewing, that he neither, if he had been at Ephesus, was to stay there, nor really *was* at Ephesus when this Epistle was written, since Troas did not lay in the way of Ephesus to Rome, whither he was directed to go as quickly as he could. The subscriptions to the Epistles are of no authority, as six of them are shewn to be erroneous by Paley ; and the subscription to 2 Tim. may be added to the number. That Timothy generally attended St. Paul, may be proved from his name being joined with the latter's in the inscriptions of six of St. Paul's Epistles. 2 Cor. Philip. Colloss. 1 and 2 Thess. and Philemon ; at the writing of which they were supposed to have been at Macedonia, Rome, and Corinth. To maintain that he is an apostle who is an agent of another apostle, or that he is a bishop or head of presbyters who leaves his see to obey the commands of another, is only to maintain, that one name can be extended to represent two things, about only one of which there is any contention. That Titus was bishop of

rests upon as little scriptural foundation as that Timothy was bishop of Ephesus. From the Epistle to Titus i. 5, it appears that St. Paul had left him in Crete merely to set in order the things that were wanting; and that he was again with St. Paul soon after, perhaps in the following year, at Rome, appears from 2 Tim. iv. 10, whence, it seems, he had set out again for Dalmatia. The subscription to Titus is of no authority. An attempt has been made to turn Epaphroditus into bishop of Philippi, because he is called ὑμῶν ἀπίστολος, "your apostle" literally, but "your messenger" as the sense demands, and the authorised version rightly has it, because he was sent from the Philippians to St. Paul, to "minister to his wants, "having received of Epaphroditus the things which were sent from you." Philip. ii. 25; iv. 18. It has been urged, also, from the manner in which St. James delivers his opinion at the council of Jerusalem, ὁ δὲ ἵπεν ἡμεῖς, "Wherefore, I judge," that he was established bishop there. But this, if it will prove any thing of the kind, will prove more—viz. that he was the chief of the apostles: for why should a bishop of Jerusalem decide upon the affairs of the Gentiles of Antioch, and Syria, and Cilicia which must have lain without his diocese? But that James gave nothing more than his opinion, which, when it must have been an inspired one, Acts, xv. 28, was quite sufficient and authoritative enough, may be learnt from this: that the circular of the council was not sent in the name of James *together with* the rest of the apostles, but indiscriminately in the name of the apostles. Acts. xv. 23. From this it is plain, that James was as much bishop of Jerusalem as he was of Antioch, Syria, or Cilicia, or of "the twelve tribes scattered abroad," James, i. 1. The distinguished mention of James, Acts, xii. 17; xxi. 18, might be readily accounted for from his proba-

bly having better accommodation in his house for the meeting of the church than the rest. From the angels of the churches mentioned in the Revelations, it has been urged, with a good deal of confidence, that if the existence of an order of bishops distinct from that of presbyters cannot be proved from other passages of Scripture, yet from this book, it is triumphantly challenged, that to those who will be candid, the thing must be evident. And here, before God, I candidly declare, that I cannot see that it is so. For, according to the general symbolization of prophecy, (to those who will be candid, I retort) an angel will signify no more than the *government* of the church, whether that be by presbyters, a bishop, or any thing else, or no more than the church itself, as Rev. ii. 10, plainly shews: just as a king, take the *little horn* of Daniel, symbolizes the republican, triumviral or imperial government of Rome, or the Roman empire itself. And that this is the fact, the two witnesses at xi.'3, will shew, who, being synonymous with angels, are yet identified with the two candlesticks. From the whole tenour, moreover, of the Lord's charges to the church, it is evident, that under an angel more than one person is addressed; and from ii. 20, it would seem, that these persons formed the government of the church, a circumstance, which if it proved any thing would prove this: that an angel symbolized a presbytery. One question we will put: if there had been already a resident apostle or bishop over the presbyters of Ephesus, how could it have been possible that any man should have pretended to have been an apostle to that church, if it had already got one? Rev. ii. 2. Upon the whole it may be confidently affirmed, that there is not one text of Scripture which can prove that the episcopal government, *i. e.* a government where one bishop presides over

presbyters and deacons, existed in the age of the apostles, while on the other hand it may be asserted, that there are many texts that prove it did not. We think, that during the apostles' time the government of each church was a copy of that of the church universal: the apostles being elders or bishops of the whole church, or all the churches put together, without any chief apostle over them; and those specifically called elders or bishops, elders or bishops of each individual church without having any chief elder or bishop in that church over them.

All our acquaintance with the Fathers is at second hand; nevertheless we think that quite sufficient for the present purpose, when we take their sentiments as exhibited by our opponents, who have no doubt selected all and the best for the occasion, and set it off to the best advantage. A passage extracted from an author, when standing isolated, always gains or loses something according as it is set by the extractor; and therefore the disadvantage is all on our side. We are inclined to think that the Fathers were not put in better circumstances than we are, for judging of the matter at issue, and that their assertions concerning it were mostly made from their own misinterpretations of Scripture. Thus Clemens Alexandrinus affirms, "That there are many precepts in Scripture appertaining to particular sorts of persons, some to presbyters, some to deacons, and some to bishops also:" which is an erroneous statement of his own. Clem. Alex. *Pædag.* lib. iii. c. 12. p. 264. Some of the writings attributed to the earliest are deemed spurious; others are thought to be interpolated; but whether spurious or interpolated, or not, the accounts of the church for the first three centuries are barren enough: a thing very easily accounted for, when the Faithful had enough to do with Persecution. I almost perceive, that in the church of Rome originally

there was nothing but a presbytery, of which the contemporaries, Linus, Anacletus, and Clement were the most renowned members, as Peter, James, John, and Paul, were the most renowned of the apostolic presbytery. I almost perceive also, that Euodius and Ignatius, contemporaries, were the two most celebrated of the presbytery of Antioch. I almost perceive also, that Dionysius the Areopagite, Publius, and Quadratus, were the three most notorious presbyters of the presbytery of Athens. But I confess that never such a notion would have occurred to me, had it not appeared evident that the angels of the seven churches symbolized no more than the seven *governments* of those churches, and those governments *presbyteries*. I shall quote Epiphanius, as I find him in Bingham, 2, 19, 3, to show that it is *granted*, that in *some* churches the Apostles did not establish more than *two* orders; and from the method by which that worthy endeavours to prove, that they established in others *three*, I shall show, that we may rest satisfied with our conclusions from scripture, that they nowhere established more than *two*. 'Epiphanius maintains that as in some churches there were only bishops and deacons, so in others there were only presbyters and deacons; and that in large and populous churches, the Apostles settled both bishops, presbyters, and deacons as at Ephesus, where Timothy was bishop, and had presbyters subject to him; which Epiphanius proves from scripture. "That a bishop and presbyter," says he, "are not the same, the Apostle informs us, when writing to Timothy, who was a bishop, he bids him not rebuke an elder, but entreat him as a father. How comes the bishop to be concerned not to rebuke an elder, if he had no power over an elder? In like manner the Apostle says, 'against an elder receive not an accusation, but before two or

three witnesses ;' but he never said to any presbyter, receive not an accusation against a bishop ; nor did he ever write to any presbyter, not to rebuke a bishop." ' Now if all the Fathers are like Epiphanius in their reasoning, they ought to be very little trusted. He evidently did not perceive, that an elder and a bishop were the same ; that Timothy had a commission, similar to that of Titus, to ordain elders in Ephesus, which elders were bishops. He must have supposed that St. Paul, when describing the qualifications of a bishop, was giving lectures to Timothy as one. It is very strange that he did not perceive that, where the directions to the two orders are arranged so systematically, 1 Tim. iii, if there had been another, directions about that would have been inserted in their place. Surely, where any arrangement at all is observed, there is too much tendency in the human mind to follow it up, that ever such a gross omission should have occurred. We are very strongly tempted to believe, that the tradition which makes Timothy bishop of Ephesus, is entirely founded on misinterpretation of Scripture. We are indeed inclined to suspect, that the very order of bishops, as distinct from presbyters, owed its origin to a misconception of the meaning of the seven angels by the primitive Christians, who might have taken those symbols for a divine hint to adopt them. When St. John went about ordaining bishops, as is reported, he might have done no more than what Timothy and Titus did, ordain bishops, *i. e.* elders. If Timothy had been bishop or Apostle of Ephesus, surely none would have had the audacity to endeavour to impose himself upon that city as such. If, then, Epiphanius declares that in some cities the Apostles established *bishops* and deacons, in others *elders* and deacons, which he did not perceive was the same thing, and endeavours to prove that bishops, elders,

and deacons, were ordained in others from the instance of Ephesus, where, in truth, it was not the case, we may safely adhere to the Scripture testimony, that there were never any more than two orders established by the Apostles. Without adverting to Aërius, shall we shut up this matter with the trite but accurate statement of Jerome about bishops? Hooker, *Eccles. Pol.* vii. 5. "As, therefore, presbyters do know that the *custom* of the church makes them subject to the bishop which is set over them; so let bishops know that *custom rather than the truth of any ordinance of the Lord* maketh them greater than the rest, and that with common advice they ought to govern the church."

From all what has been above said, it will plainly appear, that no form of church government has any more sanctity attached to it than another, that the model of a church government is a mere conventional thing, that the ministry itself is only a scaffolding "for the edifying of the body of Christ," and that any set of men may meet together to form themselves into a church, and adopt what regulations they please, so long as they do not offend the spirit of Christ's institutions, which commands every one to be free, and to admit no Rabbi but him. Gal. v. 1; Matt. xxiii. 8—10. If any church pretend to be more correct or Apostolic in its government than another, let it any rate shew that it does not worship the Beast and his Image, that its members do not receive his mark in their forehead or in their hand. For the Word of God plainly declares, that only they keep the commandments of God, and the faith of Jesus, who do not. Rev. xiv. 9—12. No National church can show this; and therefore it little matters what it pretends to. The Church of Christ in its perfect form is a society of kings and priests without a government. It may have servants as guides, Luke xxii. 26, but it cannot have lords. 1 Pet. v. 3. It may appoint a ministry, if it choose, to perform the

public offices of the religion, and administer its sacraments, and remind it of what it is already supposed to understand, the duties and the doctrines of Christianity; but the rights of its members as kings and priests, as kings, to elect or confirm the election of their servants, as priests to sit in judgment upon the meaning of the Scriptures themselves, cannot be transferred, either to a civil government or a sacerdotal one, without breaking up the principles of the church's constitution, and entirely unchurching it. He who gives up his kingship and priesthood, ceases to be a Christian, and becomes a slave of the Beast. We are to "obey those that have the rule over us" by our appointment, and who "rule well," just so far as the disciples, at the same time that they were forbidden to call any man Rabbi, were to do as the Scribes and Pharisees told them, but not as they did, *i. e.* to obey them in what the Scriptures teach, and no farther. If a spiritual Rabbi is to be deprecated, much more is a civil one. If spiritual ministers cannot avenge themselves in what *does* concern them, Rom. xii. 19, much less can civil ministers avenge themselves in what *does not* concern them. The idea of a National church pretending to be a kingdom not of this world, and yet, after the manner of one, counting every one born within the nation as its rightful subject, and liable to be sued for its support, and punished by deprivation of civil rights, for not succumbing to it! A kingdom not of this world, and yet just as much a state concern as an army or a navy! A kingdom not of this world, and yet created by an act of parliament, or bought and sold by the King's minister or his court! The *schismatical sensual church!* for separating from "the kingdom and patience of Jesus Christ," to be clothed with the purple and scarlet, and to be carried by the

2. *The Two Candlesticks* represent the two churches, which have been standing before the God of the earth, vindicating the spirituality of Christ's kingdom and its freedom from degrading superstitions, against the *Beast* or Roman Emperors, the *False Prophet* or Popes, the *Dragon* or Pagan delusions, and the *Great Whore* and her *Harlots* or the Church of Rome and her Catholic or Protestant daughters, the prostitutes of the ten kings or their successors, who have "agreed and given their kingdoms" up to the church rule, which the *Beast* or Roman Emperors instituted. The root of these two churches seems to have been in the *Vallenses* in the Præfecture of Italy, and in the *Albigenses* in the Præfecture of the Gauls, who, whatever may have been their minor errors, have concurred in the maintenance of the two grand principles of Christ's kingdom, never to give up the administration of their churches to the civil power, and never to surrender their right of private judgment to any set of men whatever, whether lay or ecclesiastical, as the state-churchman Faber's reasoning in his *Sacred Calendar of Prophecy* goes to prove, which are the only safeguards for the preservation of the purity of the church's discipline and doctrine. But though the root may be traced in them, yet their tenets have been disseminated throughout the whole of the two Præfectures of the Gauls and Italy, "their disciples (early) abounding," as Mr. Faber says, "in Calabria, Spain, Germany, Bohemia, Moravia, and England," though certainly not in the churches which are the *harlots* of kings, but among such men as compose the Protestant Dissenters of one of the provinces, viz. England, of the Gallic Præfecture, who not having the civil sword in their possession, all use of which, according to the evangelical precept they disclaim for the maintenance of their religious

principles, have been constantly defending against kings and lords, the kingdom, which the King of kings and Lord of lords has given them, by the mere *fire of their mouth*; because if any man will hurt them, it has been their general rule, *that he must in this manner be killed*. The divisions of the church in the Roman empire which was primitively a true church, and is thus called "the holy city," were early arranged in conformity to those of the empire; and it seems to be in allusion to those two divisions of the Roman empire, the Prætorian Præfectures of the Gauls and Italy, which survived the subjection of the third Præfecture of Illyricum by the Turks, on account of their possessing some true followers of God within them, that the Holy Spirit represents them as the *Two Candlesticks* of peace, of which the olive is the emblem, which stayed, as it were, the angel of wrath from involving them in the same political ruin as had befallen the Greeks of the Illyrian Præfecture. From the reign of the Roman Emperor Justinian, who took away all power from the laity in the election of their ministers according to the state-churchman Bingham, IV. ii. 18, and fixed it entirely in the nobles, the clergy and themselves, by which the salvation of souls was left entirely to hirelings, and greatly impeded, the true churches have been preaching the Word of God in mourning and sackcloth. Upon the breaking up of the Roman empire, which was completed in the reign of Justinian, the election of the clergy, at least of the bishops, fell into the hands of the most powerful Gothic kings who settled in it, and into the hands also of lay patrons according to the same author, IV. ii. 19; and the bishops who had hitherto each of them the power of framing his own liturgy, were themselves compelled, or compelled the laity, to conform to the most general one, which

existed in the nation to which each belonged, as though Christ's kingdom had been a kingdom of this world, was to be parcelled out by the size of the state, and the people's faith and practice were to be regulated by their servants, the cause of all the heresies, superstitions, and vice in the Roman churches. XVI. i. 13. But as the true church would not keep silence at such a base surrender of their liberties, but constantly kept up a verbal opposition against their enemies, so in the course of time, at the dawn of the Reformation, when their opinions were sufficiently disseminated, *they turned the waters* of nations *into blood*, and *smote* even that great *earth* Rome, which is established upon those *waters*, *with all plagues* as *often as they would*, causing convulsions both in the politics and the religion of the world. They have been the means also of *shutting heaven* that *it has not rained in the days of their preaching*. For what has been the cause of all this "distress of nations with perplexity," which has been perpetually recurring, and the withholding of God's blessings from men every interval or so, but the neglect of God's *sackcloth* churches by men, which have been constantly *tormenting* them with the truth? And ~~what~~ is the cause of the present distress existing every where, but *that abomination which maketh* the house of God *desolate*, the carelessness which attends the committing the promulgation of the Gospel to men who are not elected by their own congregations, but are suffered to be thrust upon them by others who have no interest in them? And yet Mr. Faber, who is a member of the English *harlot*, says, that "In *England*, in *Denmark*, in *Sweden*, and in other parts of Christendom, various branches of the measured worshippers have long since been exempted from what is styled *propheying in sackcloth*: for in these regions so far are

God's servants from being depressed, and discouraged in the exercise of their religion, that they constitute the dominant ecclesiastical power of the state ! ” True, Mr. Faber, the English *harlot* HATH both *the purple and scarlet*, and is carried by the *Beast*, it is clear ; but to say that she was ever one of the *sackcloth* churches, is, I think, as untrue, as it is characteristic of a *harlot's* impudence to say so. Pray tell us, Mr. Faber, whenever did the Church of England *prophesy in sackcloth* ? Was it *before* the Reformation, when she was a Papal church, or *after* it, when she was a *purple and scarlet* Protestant one ? Whenever did the Church of England, *kill by the mere fire of her mouth* ? Was it under Laud, Parker, Whitgift or Sharpe ? Did Mr. Faber run all over the Alps to the Vallenses in order to find out a church *prophesying in sackcloth*, and forget the Protestant Dissenters at home ? But perhaps he was aware that the Duke of Wellington was about to help these “servants of God” off with their *sackcloth*, by their emancipation in 1828, when he was writing his book ? Oh, no, Mr. Faber, the Church of England is quite as bad as the Church of Rome, her mother ; both of which have equally a few honest men stuck here and there in them, at least as honest as they can be, sufficient to give the filthy things a sort of character, and conceal a little of their nakedness. The Church of England can therefore by no means have been a portion of those only *two candlesticks which have been standing before the God of the earth* testifying his truth. Neither do I mean to say, that the Protestant Dissenters have always been true witnesses to God. For it is well known that they all *hankered after the purple and scarlet*, and struggled to get on the *Beast's* back during the civil wars ; *monarchs* were guilty of the horrible deed
 the scaffold, and that it was not

till the time of the Revolution of 1688, that they began systematically to maintain, that Christ's *kingdom was not of this world*, in its true sense, when the *grapes* became *sour* in the contest. But then this was, as it was to be, according to Daniel. For he represents even the true church, "Some of them of understanding," as wanting "purifying, and purging, and making white even to the last," and declares that they should be the *fallen ones*, in order to go through a state of purification. Dan. xi. 35. The *Independents*, however, have ever maintained the doctrine of toleration, and that *their enemies should be killed only by the fire of their mouth*: and they have been also clothed in *sackcloth* till lately. Let not therefore any *king's* clergymen, or "servants of God," as they style themselves, imagine, that one tithe of Babylon as it stood before the Reformation has yet fallen; for not even a tithe *will* fall till the time that "the rest of the men," who were not killed by the Turkish *woe*, have repented of their deeds, a repentance, which, we are assured, the fifth *vial* did not bring. Rev. xvi. 11; xi. 13; ix. 20. For the "rest of the men" do not allude to those left out of the *tenth* part of the city, who did not compose the *seven thousand* in it, for *seven* being a number of perfection leaves no remnant in that part. Rev. xi. 13. Therefore, Mr. Faber, we have *still* to look, not for a portion of the *sackcloth* church to become the *dominant ecclesiastical power of the state*, but for the time when there shall be no *dominant ecclesiastical power*, after the battle of Armageddon.

CENSER. The High Priesthood of Christ. Rev. viii. 3. *And another Angel came and stood at the Altar having a golden censer.* In Heb. ix. 4, it is said the Holiest of all, *i. e.* the Holy of Holies had the golden censer. If therefore ~~this be~~ that golden censer, it must be our High

Priest, Christ, who holds it ; since the High Priest alone could go into the Holy of Holies to take it from thence. It is said by Philo, Josephus and the Rabbins, that this was used by the High Priest every year on the day of expiation. And they refer to Levit. xvi. 12.—See Bloomfield's *Critical Digest* on Heb. ix. 4.

CHILD.—*Man-child.* The Roman Christ, the seed of Rome, or Christ spiritually born in the Roman empire by the toleration of his religion, put also for the 144,000 or first-fruits, a part of the church which is his body, (Eph. i. 23 ; Col. i. 24) the exercise of whose religion it permitted Rev. xii. 5. *And she brought forth a man-child, who was to rule all nations with a rod of iron.* Gal. iv. 19. *I travail in birth till Christ be formed in you.* Rev. xix. 13, 15. *And he (the Word of God) shall rule them with a rod of iron.* Ps. ii. 9 ; Rev. ii. 27. See a *man-child* symbolising a *nation* in Is. lxvi. 7, 8.—See **SEED**. 2.

CHITTIM.—A people and country of the West, also an island or maritime land of the Mediterranean sea. Gen. x. 4 ; Is. xxiii. 1. 12 ; Ezek. xxvii. 6, but which is sometimes used in a wider sense for the West in general, synonymous with **ISLES**, as somewhere the Roman poet uses India, Syria, for the East in general. Num. xxiv. 24. ; Jerem. ii. 10 ; Dan. xi. 30 ; 1 Maccab. i. 1 ; viii. 5. What land of the West is *properly* signified, is disputed. The Vulgate renders it Italy. Others think with regard to Dan. and 1 Maccab. that it applies to Macedon, or Northern Greece in general. Gesenius thinks the interpretation of Josephus (Arch. i. 7, sec. 1) to be the only one that makes it to signify Cyprus. That *Κίτιον* and sometimes in a wider sense maritime places, for instance,

Rhodes, and even Macedonia, the Cyprian *Epiphanius* says (*ad. hæc.* xxx. sec. 25). See Gesen. *Hebr. Lex.* who considers, as we do, Chittim to signify at Dan. xi. 30, the West in general. See ISLES.

CITY.—I. *The great city Babylon—Rome.* The Roman empire or ten kingdoms. Rev. xiv. 8.

2. *The great city called Sodom and Egypt.—The Roman empire or ten kingdoms.* Rev. xi. 8.

3. *Tenth part of the city.—One of the ten kingdoms.* Rev. xi. 13.

4. *The great city, the holy Jerusalem.—The Saints.* Rev. xxi. 10; xi. 2.

5. *Without the city.—Without Rome.* Rev. xiv. 20. *And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs.* This, according to Mede, is the measure of the states of the Roman church, or St. Peter's patrimony; and it is possible that after the papacy is entirely overthrown, there will be much bloodshed there in the contest for them.

CLAY.—*Instability.*—Dan. ii. 33, 34, 42. The disunion of the ten kingdoms.

CREATURES.—*The four living creatures.* The Cherubim, which symbolize Nature, the Creation, or the Universe. Rev. iv. 6—9.

Beware lest any man spoil you (says St. Paul, Coll. ii. 8) *through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* But St. Paul himself used philosophy in proving the being of God from the works of creation, Rom. i. 20,

in asserting the existence of a moral sense. Rom. ii. 14, 15. What he meant then by philosophy we do not. It is well known he alluded to the foolish speculations of the Greeks and Orientals, who founded their philosophy, if it might be so called, upon the baseless fabric of fancy, and deduced it not from principles founded in the nature of things, and discovered by experience. Some have imagined that philosophy has got nothing to do with Revelation ; but how false a supposition this is, may be found even in Revelation itself. *He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.* Hebr. xi. 6. In short philosophy is the basis of Revelation ; and the difference between one and the other is, philosophy is the manifestation of such truths as are capable of being discovered by the mere power of reason—Revelation is the manifestation of such truths as philosophy renders only probable or possible. Thus a future state, philosophy teaches to be both possible and probable ; Revelation declares it to be a certainty ; but even then calls philosophy to her aid when she appeals to the evidence of miracles. John ix. 31, 33. *Now we know that God heareth not sinners but if any man be a worshipper of God, and doeth his will him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind If this man were not of God, he could do nothing.* x. 21 *Others said, These are not the works of him that hath a devil. Can a devil open the eyes of the blind ? This is what is called common sense.* Yet common sense, it will be found, occupies a separate essay in treatises professedly philosophical. Our Lord then very naturally declares, that they who blaspheme against the Holy Ghost, can never be forgiven ; because they resist the only means by which they can attain truth, the confirmation of uncertain phi—

osophy by miracles. Revelation therefore being in a great measure merely the confirmation of uncertain philosophy or dubious truth by miracles, and much of the former, which does not come within the latter's reach, being yet confirmed by it, it will be readily seen of what use the one must be in the illustration of the other. As reason is a gift of God, the refusal of which brought upon the Jews the sin of blasphemy against the Holy Ghost, so Revelation can never *contradict* philosophy; and what philosophy has determined, that must necessarily be found in Revelation. The creation is so closely connected with the Author of it, that in shewing the meaning of the Apocalyptic symbols of the universe, as well as for the manifestation of other truths of revealed philosophy, we are obligated to lay down our conceptions of what God is, so as to reconcile the general sentiments of real philosophers, ancient and modern, and the present state of science, with revealed truth.

1. Two substances cannot occupy the same space.

2. Space is not a substance, because it is not removed by substance.

3. Space is therefore a quality, and being infinite, proves the existence of an infinite substance. This infinite substance excludes the existence of a nonentity.

4. Since two substances, however rare the one, and however porous the other, cannot occupy the same space, to affirm that there is an infinite substance, and matter is not a part of that substance, is to affirm that the infinite substance is infinite, and yet not infinite at the same time. All forms of matter therefore are parts of the infinite substance.

5. Whatever is infinite cannot admit of increase, or diminution. Therefore something cannot come out of nothing. *Ex nihilo nihil fit.* Whatsoever is, has ever

been in some form or other; and whatever is, is indestructible: this ancient philosophy has affirmed, and the modern science of Chemistry has proved—this Scripture does not contradict. It no where declares the world was created out of nothing. The word which we translate *create*, at Gen. i. 1. means no more than *to hew out*, as though, of pre-existing substance; and the assertion of St. Paul, who says, that things visible were made out of things invisible, besides being but a mere quotation of the Septuagint version, does not imply that the worlds were created out of nothing.

6. Whatever is infinite and passive, must, if there be no Prime Mover, be every where the same: the different forms of the infinite substance therefore prove the existence of a Prime Mover; and this Prime Mover, since what is passive cannot cause Him, must necessarily exist, and necessarily existing, must be infinite, and eternal.

7. There is therefore one infinite mind and one infinite substance, both necessarily eternal; out of the former of which, all minds, and out of the latter of which, all substances are formed. *For out of him, and through him, and into him, are all things.* Rom. xi. 36; 1 Cor. viii. 6. *For we are also his offspring.* Acts, xvii. 28.

8. The eternal Mind is the First Cause, called in Scripture, the WORD, or JABON (יָהוֹן) i. e. the IT-SHALL-BE, or LET-IT-BE, the old 3d pers. sing. fut. of the Hebrew verb To Be, being probably disused after its appropriation to God.

9. The eternal Mind or Word in the infinite substance is the Father. *For to us there is one God, the Father, out of whom are all things, and we into him.* 1 Cor. viii.

6. The eternal Mind or Word in flesh is the Son, our Lord Jesus Christ, *by whom are all things, and we by*

him. The eternal Mind or Word in the church is the Holy Ghost, *the fulness of him that filleth all in all*, Eph. i. 23; iii. 19; iv. 13. The Infinite Mind dwells in three Pleromas of himself at once. See WORD.

10. All the forms of the infinite substance may be derived from the law of subtraction and compensation, the condensation or rarefaction of the infinite substance: and as substance may be infinitely dense or infinitely rare, the infinite substance may undergo, by the agency of JAHOH, an infinite variety of changes.

11. The highest condensation of the infinite substance may be earth; water and air the medium; and light the highest rarefaction. Newton puts a query, Whether light and common matter are not convertible into each other? Experiment proves that they are. Common matter may be reduced to air, air to water, and air and water to light. *Light* may be the highest rarefaction of substance, produced by the trituration together of the molecules of substance in motion; and *heat* may be the trituration of these molecules *felt*. One simple unmixed substance therefore, may be the origin of all things; and all the forms of nature may owe their existence to mere mechanical action, upon a simple unmixed essence, exerted by a Prime Mover, who is himself the life and soul of that essence.

If all this be true, it may easily be perceived, why the WORD (JAHOH) who sitteth upon the throne, or LORD (JAHOH) who created all things, Rev. iv. 11, is represented as like a jasper, which is a pellucid watery gem, and a sardine stone, which is of a fiery glow, and with a circling rainbow of the green lustre of the emerald. For as color represented by the rainbow, light by the jasper, and heat by the sardine stone, are phenomena which more particularly manifest the immediate agency of the WORD, so he is very appropriately designated by them.

And again, since light and heat may be disengaged in any part of the universe by mere motion, propagated by the Great IT-SHALL-BE, it will easily be perceived, why the four living creatures are in the midst of the throne, and round about the throne. For the throne being a symbol of infinite space, and the creatures, the symbols of the different modes of the infinite substance in that infinite space, wherever the different modes of the infinite substance are, there also must light and heat, the jasper and the sardine stone, be inherent; and wherever light and heat are, there must the Great First Cause, be inherent also, as in the midst of the throne does He sit, as well as the Cherubim, or four living Creatures, since he must occupy the whole throne. And, to begin with the last, the eagle representing the air (Ps. xviii. 10.); the man, the earth or solids; the calf, fire (for under an animal of that species, the ox or bull, the Egyptians worshipped fire); and the lion, necessarily the remaining element, the roaring gurgling waters; we have all, into which the infinite substance has been distributed, of which God is the life and soul. And that this is the true meaning of the four animals, is evident from the office in which each is employed at the opening of one or other of the first four seals. Thus when Christianity starts forth in the first seal, the *lion* calls to see, as though employed in "sanctifying and cleansing the church with the washing of water by the word." When war, or fire and sword, go forth in the second seal, then the *calf* as fire employed in it, calls to see. When famine goes forth in the third seal, then the *man*, as symbolising the earth producing it, calls to see. When pestilence goes forth in the fourth seal, then the *eagle*, as symbolising the air which sweeps it, calls to see. And this is the order in

at Rev. iv. 7. But this is not all
beasts; the calf, the cattle; the

man, the human race ; the eagle, the birds. Again, the lion represents active power ; the calf, strength ; the man, wisdom ; the eagle, swiftness ; and, lastly, the number four represents the four winds, the four cardinal points, universality. And thus, as St. Paul told the Romans, i. 20, *The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* And that he is all Nature cries aloud ! But they instead of adoring the Creator of these things, Rom. i. 23, 25, *changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things—changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.* Whereas here those creatures themselves are represented as performers of divine service to their Author, and they cry, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* For (Ps. xix. 1, 2, 3, 4,) *the heavens declare the glory of God : and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.* Ps. cxlv. 10. *All thy works shall praise thee O Lord.* They represent themselves as being redeemed too, by the Lamb, Rev. v. 9 ; for, as St. Paul says, Romans, viii. 22, 23 : *we know that the whole CREATION groaneth and travaileth in pain together until now. And not ONLY THEY, but ourselves also—groan within ourselves, waiting for the adoption, to wit, the REDEMPTION of our body.* They are full of eyes, before and behind, denoting the intelligence, displayed in all the works of God and his particular providence and vigilance over them. See Matth. vi. 26—34.

Ps. cxlv. 9. *The Lord is good to all; and his tender mercies are over all his works.* They have six wings, denoting the constant energy of the watchman of Israel, who neither slumbers nor sleeps, exerted in them, his creation. *My Father worketh hitherto, said the blessed Word manifest in flesh, and I work.* John, v. 17.

We shall readily perceive, then, why the Cherubim, those hieroglyphics, or *images*, as the word imports, of the creation were retained in the Jewish temple, while all other images were forbidden. For as Mind is necessarily connected with some substance or essence, so is God necessarily connected with his eternal co-existent substance, out of which all things are formed; and consequently, where any symbolization of him is made, there also must the universe, which he pervades, be symbolized also. Though, since he is to be worshipped in spirit and in truth, to worship his body of the universe is forbidden. In Scripture, then, He is constantly represented as inhabiting these cherubim, *וַיֵּשְׁבֶה בֵּין הַכְּרֻבִּים* not dwelling *between* them, as it is improperly rendered, 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings, xix. 15; Isai. xxxvii. 16; Ps. lxxxi.; xcix. 1; and we may add, when stripped of the human Masoretic punctuation, and better translated, Gen. iii. 24. *So he drove out the man: and dwelt* (Shechinah) *at the east of the garden of Eden in the Cherubim and (or even) flame, the self-revolving sword, to guard the way to the tree of life;* for eternal life was to be obtained only through a *fiery* trial. Where it seems the cherubim and the flame are the same thing, Moses using the Symbol to explain the meaning of it. For a cherub was generally an ox (compare Ezek. x. 14, with i. 10, and Rev. iv. 7), which symbolized fire, fire being the element, which modifies all the rest: and indeed, I
at the real derivation of the word

cherub is כּוּר רַב (*cur rab*) *a great furnace*, as though out of which the creation was cast: though this perhaps only at second hand, as the ox, which the Egyptians worshipped, might have been called *cherub*, because an image of him had been the constant product of their *great furnaces*, (see Exod. xxxii. 4), and might have thus come to symbolize *fire*, out of which it came.

And so JAHOH is generally represented as dwelling in fire, Exod. iii. 2, *The angel of the LORD, or, the Angel JAHOH appeared unto him in a flame of fire.* Exod. xiv. 24; xix. 18; Deut. iv. 24; Judges, xiii. 20. And before this supernatural flame, which the Cherubim symbolized, it appears, Cain and Abel brought their sacrifices, which had respect to Abel's perhaps by devouring it; and from the presence of which Cain went out, Gen. iv. 16, the presence of the Lord, the Cherubim of glory, as St. Paul calls them, Hebr. ix. 5, where he Shechinahed. Thus we see how scripturally, as well as philosophically, has Pope imagined it in these verses, in which the ancient philosophers have generally agreed, where he represents God as the soul of the universe :—

All are but parts of one stupendous whole,
Whose body nature is, and God the soul ;
That, chang'd thro' all, and yet in all the same ;
Great in the earth, as in th' æthereal frame ;
Warms in the sun, refreshes in the breeze,
Glow's in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent ;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart ;
As full, as perfect, in vile Man that mourns,
As the rapt Seraph that adores and burns :
To him no high, no low, no great, no small ;
He fills, he bounds, connects, and equals all.

But *afterwards*, when the Great IT-SHALL-BE, or

WORD, had from eternity occupied the whole throne infinite space, together with the Cherubim of the universe, filling, bounding, connecting, and equalling : behold a Lamb only in the *midst* of the throne appeared a new wonder ! For whereas in the beginning was the WORD, and the WORD was with God, and the WORD was God, that is, there was no other God, person, hypostasis or any thing else than He, filling all in all. Now, just as a son is born of a father, the WORD became flesh, : indeed that the WORD ceased to occupy the infinite space as before, which would be an impossibility, but just as or rather, *like* as a son is born of a father, John i. 1. one God or Word resided in two bodies, of which the Word in the Universe took the appellation of the Father and the Word in Flesh, the appellation of the Son. it happened that He and the Father were still one, John x. 30, only He was in the Father, as being contained in him, a nucleus in the midst of the throne of space, : the Father was in Him as a *focus* or *concentration* of Himself, John, xiv. 11 ; xvii. 21 ; so that in fact, they who saw the Son, virtually saw the Father. John, xiv. 9. when the Son was in the *form* of God, he thought it unworthy (*ἀξίωμα*) not worth a match, if we translate it into literal and vulgar language, to be as God, but emptied himself of his infinite form or subsistence, and concentrated or condensed himself into the finite form of a servant, and was made in the likeness of men, Philip 6, 7, so that in him dwelt all the Pleroma (fulness) of godhead bodily, Col. ii. 9, he being the image, or representation of the invisible God, Col. i. 15, God manifested, in flesh, 1 Tim. iii. 16, the stamp of his Being Heb. i. 3 : for no man had seen God before at any time but Christ now declared him in a bodily form. John i. 18. Yet when he came down from heaven, he was still

heaven, John, iii. 13, when he came out from God, came forth from the Father, and came into the world, John, xvi. 27, 28, he was still there by the presence of his infinite Father, with whom he had been before entirely identical, both in soul and in the body of the universe, but now only in soul and partly in body by his own corporeal frame. And thus, then, does the Lamb, our blessed Lord Jesus Christ, occupy only the *midst* of infinite space, and the *midst* of the universe instead of the whole of it; since any one point in infinity, where his body or any one's else is, must of necessity be the midst or centre of that infinity. See WORD.

Before the throne were seven lamps of fire. For whereas light and heat symbolized the First Cause, so fire distributed in an indefinite, yet perfect number of portions throughout his creatures, which is light and motion united, symbolize the illuminating and cleansing power of the Divine Word. For the Divine Word is no other than light and motion, *i. e.* light and life, and of his fulness have we all received and grace upon grace. Eph. iii. 14, 19. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." See BRIDE, pp. 109, 111.

Before the throne is the ocean of eternity, common alike to the Great JAHOH and his infinite substance, out of which Nature is formed. For as the throne repre-

sents infinite space, so does the ocean “before the throne,” “proceeding out of the throne,” represent that infinite space and that which fills it, the Great **JAHOH** and the universe carried down through all eternity.

And out of the throne proceeded lightnings and thunders and voices. For “that he is all Nature cries aloud through all her works.”

And oft thy voice in dreadful thunder speaks ;
And oft at dawn, deep noon, or falling eve,
By brooks and groves, in hollow whispering gales.

CROWN.—1. Possession of reward, honour, glory, and sovereignty. Rev. ii. 10; iii. 11; iv. 4, 10; xiv. 14. Heb. ii. 7, 9.

2. A kingdom. Rev. vi. 2; xix. 12,

3. *Crown of twelve stars.* Rev. xii. 1. *Having on her head a crown of twelve stars.* Having the twelve apostles as the title to her dignity and authority.

4. *The seven crowns.* Rev. xii. 3. *A red dragon having seven crowns on his heads.* The actual reign of Satan over all the empires of the world.

5. *The ten crowns.* Rev. xiii. 1. *A beast rise up having upon his horns ten crowns.* The actual reign of the ten kingdoms. This beast is without crowns when it becomes scarlet colored with blood, xvii. 3. because its dominion has passed away.

6. *Crowns like gold.* Rev. ix. 7. *And on their heads as it were crowns like gold.* The *semblance* of regal dignity, which was possessed by the numerous emirs or sheichs of the Arabs or Saracens. A semblance indeed : for though the myriads of tribes, of which that nation was composed, had each of them its prince, yet, if he abused his power, says Gibbon, he was quickly punished by the desertion of his subjects, possessing *as it were* a



crown only *like* gold, an authority but the shadow of reality. Gibbon ix. 1. n. n. 29.

CRUCIFY.—*To crucify Christ.* To apostatize, or persecute true Christians. Rev. xi. 8. *The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.* Heb. vi. 4, 6. *It is impossible—if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put them to an open shame.* Acts, ix. 4. *Saul, Saul, why persecutest me?*

CUP.—1. Afflictions and sufferings which drive to madness. Rev. xiv. 10; xvi. 19.

DARKNESS. Extinction of power and subjugation.—Rev. xvi. 10. *And his kingdom was full of darkness* (Gr. *became darkened*) —The sun had scorched with great heat, but now his kingdom became darkened; the sun was eclipsed.

DAY.—1. A year, in prophetic language. Numbers, xiv. 34. *After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years.* Ezek. iv. 6. *Thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.* Dan. viii. 14; xii. 12; Rev. xi. 3, 9, 11; xii. 6. That a day means a year, is proved from the fulfilment of the prophecy of the seventy weeks which are 490 prophetic days, *i. e.* literal years.

2. *The four hundred and ninety days or seventy weeks.* a) The four hundred and ninety years from the seventh year of Artaxerxes, B. C. to A. D. 33, the

crucifixion of our Lord. — *b)* The four hundred and ninety years from the preaching of John the Baptist, the Messenger, A. D. 26, to the spiritual crucifixion of our Lord, the Roman Christ or seed of the Christo-Judaic Church, “in the great city which spritually is called Sodom and Egypt,” by the completing of the apostacy of the church in the Roman Empire, A. D. 516, when added to its extreme corruption and wickedness, it filled up the measure of its iniquity by a religious war, “the *first*,” says Gibbon, “which was waged in the name, and by the disciples of the God of Peace,” in which 55,000 were slain. A. D. 514. Gibbon, VIII. xlvii. n. n. 79.—Dan. ix. 23—27. *At the beginning of thy supplications sentence was passed, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter and consider the vision. Seventy weeks are decided upon thy people and upon thy holy city to finish the apostacy, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint a most Holy. Know therefore, and understand from passing of sentence, that on the restoring of Jerusalem, so long as Messiah is Leader, there shall be seven weeks and threescore and two weeks it shall be restored, street and lane, and in the straitness of times. But after the threescore and two weeks Messiah shall make a covenant that shall not be with it: and the future people of the Leader shall destroy the city and the sanctuary; and its destruction shall be overwhelming, and until the destruction war is the sentence of desolations. Yet will he establish the covenant with many for one week: and on the division of the week, he will cause sacrifice and meat-offering to cease, and upon the wing of the temple there shall be abominations of desolation, even until the sen-*

tenced extirpation be poured upon the desolation. All which exactly came to pass. For after the Jews were reinstated, on the restoration of their city, from being in a state of servitude to the Persian monarchs, paying toll and tribute, in all their former rights, both civil and religious, by Artaxerxes, B. C. 457. Ezra, vii. 24—26, and Messiah thus became again the sole Prince of the host, *i. e.* head of the Jewish theocracy; he only remained so for the space of seven weeks and sixty-two weeks, *i. e.* for 483 years. For at the expiration of them, he opened a new covenant or dispensation by the preaching of John the Baptist A. D. 26; and on the division of the week, *i. e.* in the middle of the last seven years of the 490, A. D. 30, having been inaugurated to his office by the anointing of the Holy Ghost, Acts, x. 38, he virtually put a stop to all sacrifices by causing himself to be proclaimed “the Lamb of God which taketh away the sin of the world,” John, i. 29, 36, whom God, the Father, had sealed as a victim for that purpose. John. vi. 27. The last week, or seven years, of the 490, he employed in establishing in conjunction with John the Baptist, his precursor, this new covenant with many of the better sort of Jews; and at the end of them, he was himself offered up as a full, and perfect sacrifice for sin and reconciliation for iniquity, and brought in the promised reign of everlasting righteousness. By being the chief instruments in causing his death, the Jews brought the measure of their transgressions to the full; and the Roman Gentiles, the adopted people of Christ, were sent by him as his armies under Cæsar, (whose government the Jews preferred to that of their only legal prince, whom they denied in the presence of Pontius Pilate,) to destroy those murderers, to inflict upon them the just punishment of their accumulated iniquities, by destroy-

ing their city and their sanctuary, A. D. 70, thirty-seven years after the expiration of the 490. By the death of our blessed Lord a key was afforded to the vision of the prophet ; and by tracing 490 years back from that event, the year B. C. 457, in which the Jews were emancipated from their Persian yoke, discovered the commencement of the last renewed sovereignty of Him over them. But the prophecy does not stop here. The mention of a setting up of an abomination of desolation, Dan. xi. 31, xii. 11, which cannot entirely refer to the pollution of Jerusalem by the Roman armies as in the above case—of the crucifixion of our Lord in the great city, which must be in the ten kingdoms of the Roman empire, one of which Judea was not, Rev. xi. 8—of the birth of a man-child of the woman, which, though he must be Christ, cannot relate to his birth of the Virgin Mary, Rev. xii. 5—of the treading of the holy city by the Gentiles, Rev. xi. 2, which can relate only to the treading in the Christian Church—must require another construction to be put on this prophecy, as far as will satisfy these fresh phenomena : and we have accordingly dated a fresh period of 490 years from the commencement of the new covenant, A. D. 26 to A. D. 516, for the completion of a spiritual crucifixion of the Roman Christ by the apostacy of the church in the Roman empire, which was at the full about that period (see Mosheim. Cent. 5) ; and we have added the thirty-seven years, which intervened between the first crucifixion and the planting of the first abomination for the time of the setting up of the second abomination, A. D. 553. Closer than this there is no occasion to go to the examination of the prophecy for the secondary fulfilment ; as there are no more phenomena, which teach us to expect more accuracy. For translating the sentence was passed (see Deut. xvii. 9,

10.) we appeal to the authoritative judiciary-like tone of the prophecy, and the words *decided upon* and *sentence* therein used. The sentence (דבר) mentioned in one verse must by construction be the sentence mentioned in the other verse. For the translation “*so long as Messiah is leader*,” we refer to 2 Kings, ix. 22, and Gesenius and Parkhurst’s Lexicon, and to its contrast with the ensuing verse, when Messiah is no longer Leader, *i. e.* of the Jews ; and for “*Messiah is Leader* ;” we appeal to the absence of the article before Leader, which shows Leader to be the predicate of Messiah, and not in apposition to it. Compare Gesen. Lehrgebäude der Hebr. Spr. sec. 167, 4, with sec. 172, 1. *So long as Messiah is Prince* limits the period of the restoration of Jerusalem to the time when Artaxerxes relieved the Jews from paying toll and tribute to him, and left them in full exercise of their own laws. For when the Jews were subject to foreign masters, they were never considered to serve God but to serve them, Deut. xxviii. 47, 48 ; Jerem. v. 19 ; xvii. 4 ; xxv. 6—11 ; Ezra, ix. 1, 9 ; and consequently Messiah could not be Leader of the Host or Head of the Jewish polity, till they were released from such servitude. That Messiah was the Leader appears from St. Paul, 1 Cor. x. 4, who says that Christ, the Rock, went with the Jews through the wilderness, and the Targum of Jonathan, on Is. xvi. 1. says, that Christ was the Rock in the wilderness. John, viii. 56. But Michael, who can be no other than Christ, is called the Prince of the Jews, Dan. x. 21, the great Prince which standeth up for them, xii. 1, and it was to the Prince of the host, *i. e.* Jews, that the Romano-Greek Horn magnified itself, and that Prince can then be no other than the Prince of Princes and High-Priest, Christ ; for any other high-priest existing at the siege of Jerusalem

could not have been worth the notice of proper comparison with him. But that Michael signified Christ may be gathered from what St. Paul tells the Hebrews who believed that Michael was the Shechinah, or the presence of God. See Schoetgen. *Hor. Hebr. et Talm.* tom. i. p. 15. He says that Christ was this very Shechinah, the brightness of God's glory, Heb. i. 3, and identified Michael at once with Him. For translating "Messiah shall make a covenant" we refer to the literal sense, which the words will bear, when stripping the human Masoretic punctuation, and to the elliptical allusion to such meaning in the ensuing verse. For ellipse, see 1 Sam. xx. 16; xxii. 8; 2 Chron. vii. 8. That it was on the division of the week that our Lord was sealed by baptism and the Holy Spirit, and proclaimed to be the Lamb of God, appears from his own saying, that the time was then fulfilled, Matt. iii. 15; which could not have been the end of the week, for he was not yet crucified, nor the commencement of his ministry did not last seven years; and therefore since there was no other particular time foretold of the Messiah, it must have been the division, or middle of the week. What is said, Luke, iii. 23, that Jesus was *about* thirty years of age when he commenced, it may be, that he was *thirty-three* years, it being perhaps only sufficient to show, by saying that he was about *thirty*, that he was to fulfil all righteousness, did not assume the office of public teacher before the usual and legal age. The authorised version, *began to be about*, has no meaning, and is incorrectly rendered.

3. *The two thousand three hundred days.* The two thousand three hundred years from the perfect re-establishment of the religious affairs of the Jews by Artabanus B.C. 457, (who is called "the Priests and Levites,

ers, Porters, Nethinims or ministers of the house of God," from paying toll, tribute, or custom to him, Ezra, vii. 24, and thus rendered them free in the service of their God, of which the daily sacrifice formed the chief part), till the church is sanctified and *cleansed* with the washing of water by the word, and presented to Christ a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish, prepared as a bride adorned for her husband. Eph. v. 26, 27; Rev. xxi. 2; xix. 7. See DAILY. Dan. viii. 9—14. *And out of one of them came forth a little horn which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And the host was delivered up, together with the daily sacrifice, for APOSTACY. And it cast down the truth to the ground; and it practised, and prospered. Then I heard one Saint speaking, and another saint said unto that certain saint which spake, HOW LONG IS THIS VISION OF THE DAILY SACRIFICE, AND IS THIS APOSTACY OF DESOLATION TO GIVE BOTH SANCTUARY AND HOST TO BE TRODDEN UNDER FOOT? And he said unto me, UNTO TWO THOUSAND AND THREE HUNDRED DAYS; THEN SHALL THE SANCTUARY BE CLEANSED.* It must be known that at the time of the delivery of this vision, the temple and the temple service, of which the daily sacrifice formed the chief part, did not exist; for the sanctuary was desolate, Dan. ix. 17, 18, and the people scattered abroad. Dan. ix. 7. Daniel sees in this vision the sanctuary *restored*, and the service going on; but the sanctuary *again* cast down, and the

service *again* interrupted. The question, then, very naturally is asked, How long a time is this vision of the restored daily sacrifice to occupy?—how long is the restored daily sacrifice, which is seen going on in vision, to last, before this *fresh* interruption ensues? and after this fresh interruption occasioned by this fresh apostacy, how long is the sanctuary and host to be desolate before it is again re-established? The answer is, that the whole period to elapse till the cleansing of the sanctuary is to be 2300 days, i. e. years: but what portion of the time the vision of the daily sacrifice by itself was to occupy, is not here said. But we are told afterwards, when Gabriel, whom Daniel “had seen in the vision at the beginning,” i. e. in this vision, Dan. viii. 15, 16, came purposely to give Daniel “skill and understanding,” ix. 21, 22—for “he was astonished at the vision,” viii. 27, (as well he might be, when he foresaw another desolation after the one already subsisting—viz. that during the seventy years captivity), “and none understood it,”—that with respect to the daily sacrifice, Messiah would cause all sacrifice (virtually) to cease on the *division* of the last week of seventy weeks, i. e. of the last seven years of 490 years, after its full and effective restoration under its proper Prince, which happened B. C. 457. By this *ostensible* key of Gabriel’s, it appears, that the daily sacrifice would be delivered up by reason of the apostacy in 487 years time from the commencement of the 2300, of which consequently the remaining 1813 would elapse before the cleansing of the sanctuary. But as the 487 years expired A. D. 30, at the commencement of our Lord’s ministry, the remaining 1813, or the whole 2300, will explain

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was to last 2300 years. But as the daily sacrifice is not *recognised* by Gabriel as existing before Messiah is sole Head of the Jewish Church, well rid of the civil interference of the Persian Antichrist, we declare at once, **that the commencement of the 2300 years began B. C. 457**, though the temple was built and the sacrifices performed before. For prophecy does not regard the putting together of stocks and stones. *Jerusalem and the daily sacrifice* mean the civil and religious polity of the Jews, settled on its own independent basis—Messiah the chief corner stone, and the law and prophets the foundation.

4. *The twelve hundred and ninety days*.—The twelve hundred and ninety years till the cleansing of the sanctuary, or end of the 2300 years. Dan. xii. 11. *And from the time of the taking away of the daily sacrifice, and to set up the abomination of desolation, there shall be a thousand two hundred and ninety days*, or to English the verse properly, *And from the time of the taking away of the daily sacrifice, the time that the abomination shall be set up shall be a thousand two hundred and ninety days*. In the authorised version, it is so rendered as to imply, *And from the time that the abomination that maketh desolate shall be set up*, which does not give the sense of the Hebrew; for the Hebrew implies not *from the time*, but *the time the abomination which maketh desolate shall be set up*, denoting the time which the abomination is to last. The introduction of the particle *ו* into the second member of the sentence, diverts it from its line of connexion with the first in a translation, and requires something to be supplied for which there is no occasion in the original; for being broken into two sentences, it stands thus: *And from the time of the taking away of the daily sacrifice, there shall be a thousand two hundred*

and ninety days; and the abomination that maketh late, shall be set up a thousand two hundred and days, where both the commencement and the close of the abomination is given. The *ו* before *אין* after the verb substantive *היה* expressed or understood gives it the form of a future. See Ges. *Lehrg. der. H.* sec. 211, 1, 2. Leips. 1817. As the termination of 1260 calculated from A.D. 70, when the abomination of man army was set up in Jerusalem, brought neither of the abomination, nor any thing else so important to Jews or the Christians as to warrant us to conclude that the period was then completed, we are authorised to conclude that the abomination of the Roman armies mentioned in this vision; Dan. xi. 31; xii. 11, is not the abomination precisely intended. Nevertheless, as the abomination is mentioned definitely as *the* abomination, some attention noticed before, it must also be that very abomination. But the abomination noticed before is that at Dan. ix. 27, and of the little horn's desolation of the Sanctuary, Dan. viii. 10, 11; and this relates to the abomination of the Romans in Jerusalem. But this abomination of the Romans in Jerusalem, as was just said, cannot be the abomination mentioned at Dan. xii. 11, and yet it is that abomination, by the definiteness of the expression and legitimate construction of language. The vision then is, that the abomination of the Romans in Jerusalem, has a double fulfilment, at Dan. ix. 27, and at Dan. xii. 10, 11; and that one of them must regard the literal Jerusalem, and the other the *spiritual* Jerusalem; consequently the seventy weeks or 490 years at Dan. ix. 27, be predicated of the Church of Christ, as well as the literal Jerusalem; and we must calculate the same period of time which elapsed between the commencement of the new covenant and one abomination, as elapsed between

commencement of the other covenant and the other abomination. Now the period which elapsed between the renewed covenant B.C. 457 (Ezra. x. 3) and the desolation of Jerusalem, A.D. 70, was 490 years and 37 years, *i. e.* 527 years; therefore 527 years must elapse between the covenant A. D. 26, and the abomination set up in the spiritual Jerusalem or church of Christ. This abomination will therefore be set up A.D. 553; and the 1290 years will begin from thence, and consequently expire, A. D. 1843. But there is another way of calculating the 1290 years: since it requires 1290 years to set up the abomination of desolation, or (as the proper translation of the idiom requires it to be rendered), since the abomination shall be set up 1290 days, *i. e.* years, it follows that at the end of the 1290 years the abomination will cease or the sanctuary be cleansed. But as the sanctuary is cleansed at the end of the 2300 years, and these terminate A. D. 1843, as before shewn, the 1290 years will terminate A. D. 1843, and consequently commence A. D. 553, the same period as before.

i. 5. The twelve hundred and sixty days, or time, times and a half.—Twelve hundred and sixty years from A. D. 553, the rise of the Latino-Greek empire by Justinian's uniting the Eastern and Western Empires under a Greek dynasty on his conquest of Italy, to A. D. 1813, the last year of intolerance in the kingdom of his French successors, being succeeded in 1814, by the restoration of Louis XVIII. and his Grand Charter of Liberties, which accorded to every Frenchman the free exercise of his religion; when also a better spirit was manifested in all the rest of the ten kingdoms of the Ancient Empire, both as to civil as well as religious liberty. With the exception of the more equitable spirit exhibited in the edict of Nantes, A.D. 1598, which nevertheless was very

little adhered to when granted, and was revoked by the bloody tyrant Louis XIV. A. D. 1685, the Empire of France, the persecution descended to the French successors of the Emperors, those fierce persecutors of the Protestants, with no degeneracy from its original ferocity and and the religious justice of Henry IV. the grant of the Edict, can but little soften the general character of the French kings, of whom Charles IX. alone, (the instigator of the massacre of the Huguenots on the eve of St. Bartholomew, when 60,000 were butchered in cold blood in 1572,) was sufficient to call down the vengeance of the French Revolution on a wicked and atheistical government. The year 527, which gave the Empire of the East to Justinian, and the title of the Emperor of the East to the Greek Emperors, that mystic name, brought with it the fifth general council at Constantinople, which the Emperor convoked, and at which he presided, a cause of divisions which did not admit of an easy or easy reconciliation; and an earthquake of formidable continuance, in the same year, and in the same year, the believer in revelation, will be no other than to see the annunciation of the enthronement of the first Antichrist, dictator of the Faith in the Seat of Antichrist, the commencement of his 1260 years of tyranny. 'Till the close of this period will be marked by circumstances as singular. The unexampled humiliation of the Pope from 1809 to 1813, and the contempt with which the authority has since been treated by the Catholic powers, the reigns of Christendom, who have ever since maintained their own supremacy in their respective States, the leading of one into captivity, of a race walled into captivity, first to Elba, and afterwards to St. Helena, (the execution of the remainder of a prophecy which was partly fulfilled on the Greek Empire)

who, because they killed by the sword, were killed by the sword of the Turks, A. D. 1453)—the progress of religious liberty since the fall of Buonaparte, in the kingdoms of Europe, promoted by the thunders of the witnesses in either præfecture of the Papacy, who have since cast off their sackcloth—will incontestably teach us, that the 1260 years *tyranny* of the Papacy, and *permanent ascendancy* of Imperial Antichrist, have for ever gone by: though we must recollect, and we must look to our garments of holiness, that our shame may not appear, when we do so, that there is still an unfulfilled portion of thirty years from the 1260, to elapse before the Abomination be removed and the Sanctuary be cleansed, and that we must be girded, and ready, like good soldiers, to rally round our God, when he call us to the great supper through a fiery trial, a fierce encounter, the last grand fight of rather the civil than the papal Antichrist against the witnesses. For the Beast “continues” more than forty and two months, i. e. 1260 years: he only “prosper,” as it should be rendered, (compare Dan. viii. 12, 24; xi. 7, 28, 30, Sept. Vers. and Hebr. with Rev. xiii. 5) during that time; and his last encounter with the witnesses, brings his irrecoverable downfall, in the same manner as the last persecution by Diocletian, of the Primitive Christians, brought the downfall of Paganism. We conquer by sufferings. The Church is not yet set free from the ecclesiastico-regal **DECENVIRATE** of the CÆSAR OF THE ROMANS.

The commencement of this grand prophetic era may be calculated almost from the internal structure of prophecy alone, according to the two methods we have pursued with regard to the 1290 years. For by the legitimate construction of language, (compare Dan. xii. 6, with xii. 11) the 1290 years can be no other than the

1260 with the excess of thirty; and consequently, where the 1290 begin, the 1260 will also: and the same method employed to ascertain the commencement of one period will thus hold good to ascertain the commencement of the other. But I shall show that the 1260 years of **PAPAL TYRANNY** must have passed away from the present state of the Pope's authority in the Catholic countries of Europe, an account of which I shall transcribe from Coote's Continuation of Mosheim's Ecclesiastical History. *Romish Chu. During 19 Cent.*

"When Napoleon had raised himself to the dignity of first consul or sovereign of France, he applied to the new Pope, for the purpose of a religious settlement. It was then stipulated that the 'catholic, apostolic, and Romish religion,' should be freely and publicly exercised in France; that a new division of dioceses should take place; that, as soon as the first consul should have nominated bishops, the Pope should confer upon them the honor of canonical institution; that the prelates should appoint, for parochial ministers, such persons as the three consuls shall approve; that no council or synod should meet without the consent of the government; and that no papal legate or nuncio should act, and no bull or brief be operative in France, unless the ruling power should sanction such interference. Ten archbishops, and fifty bishops, were assigned to the whole republic; and it was required that they should be natives of France, and have attained the age of thirty years. They were not to be very liberally remunerated for the due exercise of their functions, only 15,000 francs being promised to each of the former as an annual stipend, and 10,000 to each of the latter;* and the parochial

* "That is, 625 pounds sterling to an archbishop, and two-thirds of that sum to an inferior prelate."

priests were declared to be entitled only to 1500 or 1000 francs *per annum*.”—

“The French had left to the Pope scarcely any other pretence for interfering in their concerns, than that of granting canonical institution to those prelates whom their emperor might think proper to nominate: but with this shadow of honor his holiness was not so elate as to be particularly anxious for the performance of that ceremony. The applications made to him for that purpose were coolly disregarded; so that, in 1811, twenty-seven bishops waited for his confirmation of the imperial choice. Resenting his refusal, Napoleon declared that the *concordat* was at an end, and called a council of prelates to act in this case for the refractory pontiff. He hinted that the pope, if he would not conduct himself like a Frenchman, could not expect to retain any authority or influence in the great empire.”—

“After the deposition and banishment of Napoleon, the pope entertained the hope of some accession to his authority, as it was not to be supposed that Louis XVIII. would retain, unaltered, the ecclesiastical settlement which the usurper had framed; but, when a new compact was adjusted with France, in the year 1817, it was more calculated to augment and dignify the establishment, than to increase the influence of the supposed head of the church. Thirty-two new sees were ordered to be erected; but his holiness was to have no more concern with them than to grant canonical institution to such individuals as might be nominated by the king; and it was foreseen or understood that, if he should refuse to confirm the royal appointment, his majesty would not revoke it; for Louis, however pious and devout, was determined to support the independence of his kingdom

against the high claims even of the spiritual father of Christendom."—

"With all his bigotry, and all his zeal against religion, the present pontiff (Leo XII.) has treated the protestants in his dominions with a degree of mildness and conciliation not to be expected from his rigid principles. He even allows a chapel at Rome for the exercise of the protestant religion, being probably influenced by a regard for the British and other protestant governments, even while he thinks that the professors of this faith do not pursue the course which would give them a full assurance of salvation. He finds it expedient to make some concessions to the more enlightened spirit of the age, while his mind is darkened by inveterate prejudices. He wishes to dictate, as his predecessors did, to all the princes of Christendom; but, as he cannot influence them to the extent of his wishes, he is content to exhort with commanding. The prince whom he finds most devoted to him, is the French king (Charles X), who, in his law against sacrilege, has imitated the pontifical rigor of the middle ages; but it does not appear that even this monarch is inclined to surrender, to the claims of the papacy, any of the prerogatives of the Gallican church."—

"From the religious concerns of France and of Italy we proceed to the survey of other catholic governments. In Spain the pope's authority was not suffered to be free from control, as will appear from the following restrictions upon his representative. In 1803, the council of Castile, in admitting the archbishop of Nicea to the office of papal legate in the Spanish dominions, stated three remarkable exceptions to the authority claimed by that officer. One was, that he was not to have the

power of visiting the patriarchal, metropolitan, or other churches, with a view to correction or reform ; another was, that he was not to examine any individual, whether of a religious or civil character, who might be estranged from a particular community or institution, or in any way criminal ; and the third imported, that he would not be allowed to receive appeals from the ordinary judges."

The pontifical authority was still more restricted after the usurpation of the Spanish throne by Napoleon's brother, Joseph, who, while he declared that only the Romish religion should be allowed, left to his holiness a mere shadow of power, suppressed a considerable number of monasteries, and abolished the court of inquisition. But, as the continued efficacy of his regulations depended on the permanence of his power (for they were not attended with the general assent of the nation), it remained for the cortes to determine whether his ordinances should be exploded or confirmed. They decreed, in the year 1813, that the inquisition was injurious to religion and to the state ; but, to gratify bigots, they voted the erection of episcopal courts for the trial of heretics. They made various attempts for the reformation of abuses and the redress of grievances ; but, amidst the prevalence of war and civil dissensions, they could not make great or effective progress in their schemes ; and their acts were annulled by the tyranny of that prince whose throne they endeavoured to establish. Being released by Napoleon in 1814, Ferdinand re-entered Spain with those emotions of resentment which prompted him to reject the new constitution ; and, by listening to the suggestions of priests, excited discontent and odium. He was even so attached to the old school of bigotry, that he concurred with the pope in the pro-

priety of re-establishing the order of Jesuits and commanded that all the colleges, houses, funds, and all which belonged to this fraternity at the time of the suppression, and had not been altogether alienated, should be quickly restored. Yet, in his other concerns with the court of Rome, he displayed a laudable spirit; for, when the papal nuncio required that the ancient oath of fidelity to the king and regard for his prerogative, and from every prelate on his consecration, should no longer be administered, he answered the unwarrantable demand by declaring, that no innovation should be made in this respect. This prince, indeed, though deficient in knowledge and judgment, is sufficiently disposed to defend his prerogative against papal encroachments and attacks. The king of Portugal is equally attached with Ferdinand to the Romish faith, and, at the same time, equally disposed to resist the high claims of the pontiff."

"All the Austrian prelates, except the archbishop of Olmutz, are nominated or appointed by the emperor, and, although the papal confirmation is afterwards accepted, it is not considered as absolutely necessary. The king of Hungary, the same prince appoints the prelates of the Latin and Greek churches; and those who are named immediately exercise their full jurisdiction before they receive the pope's confirmation of their appointments; for it is a settled point in these countries, that bishops hold their power directly from God. When the episcopal oath is taken, it is understood to imply only canonical obedience to the pope, not derogating in the smallest degree from the rights of the emperor, or encroaching on the duties which the prelates, as subjects of the state, are expected to perform to the ruling power. This practice certainly tends to explode the idea of double allegiance on the part of the Austrian subjects."

whose sovereign, while he is an hereditary bigot to the Romish faith, is determined to secure his own authority from the encroachments of a foreign pontiff. By the *Placitum Regium*, no papal edicts or rescripts are allowed to have any force or operation without the express consent of the government; and no persons are even suffered to apply to his holiness with regard to any new act of devotion, or for any other purpose, without the emperor's permission."

"The Catholic zeal of the Bavarian government has in this century declined. Bigotry has in a great measure yielded to a sense of liberality, and the Protestants are not only tolerated but encouraged. A new constitution, allowing a national assembly, has been conceded to the people, and a meliorated system, both in the church and state, consequently prevails."

"In the Catholic cantons of Switzerland, there is not an uniformity of religious regulation. The rulers of Fribourg, in 1815, renounced the right of appointing their bishop, leaving it to the uninfluenced judgment of the pope. In the Grison territory (now a part of the Swiss republic), the bishop of Coire is elected by the twenty-four canons of the establishment; but it appears that the pope is allowed to fill up the vacancies among these canons, alternately with the chapter itself. The same bishop promulgates the papal ordinances, without waiting for the sanction of the temporal power. In the new canton of Tessin, the bishop of Como is appointed by the government; but the papal confirmation is deemed requisite for the establishment of his pretensions. In the Valais, four priests are proposed by the chapter to the pope for the episcopal dignity: of these, one is selected the most unobjectionable candidate; the pontiff at first pretends to reject him, but soon after nominates the

same person, as if no previous recommendation had given. In those states which, before the year 1806, composed a part of the diocese of Constance, the prelates are chosen by the government; and his holiness is expected to confirm the appointment. Thus on the late's death, 1818, a new bishop was nominated by the grand duke of Baden, and, though the pope objected, he was obliged to yield to the spirit of that prince. In most of the cantons, no papal or episcopal orders except those which relate to an exemption from taxes, or other affairs of little moment, are suffered to pass without the consent of the civil power. With regard to the monasteries, it appears, that the election of the abbots depends, in some, upon the pope, and, in the rest, upon the bishops."

"In Sicily, so feeble is the papal power, that it is treated with a freedom bordering on contempt; and the only course still maintained with the court of Rome is confined to the formality of procuring either patents of bishoprics, to be granted to those who are nominated by the king, or dispensations for spiritual wants, to the individuals who apply for them have received royal permission. If these applications should be regarded, the king, being (by an ancient grant) a layman of the holy see by birth, would, in all probability, be the prelate who acts for him in that capacity, and presides in the spiritual courts, to accede to the different requests in the pope's name, like the English parliamentarians, who when they opposed Charles I. in the field, pretended to act in his name."

"In the grand duchy of Tuscany, after the laudable efforts of Leopold in opposition to papal encroachments, little remained to be done in the present century to establish the independence of the temporal sovereign.

appears, indeed, that the pope ostensibly supplies the vacancies in episcopal preferments; but the rule is, that the names and pretensions of four candidates are communicated to him by the Tuscan minister at Rome, who points out the one more particularly favored by the grand duke; and with this recommendation his holiness feels himself obliged to comply. The ordinary benefices are conferred on such persons as are deemed by the king or the bishops the most deserving; and the pope's confirmation of any appointment of this kind is considered as absolutely unnecessary. The injunctions of the pontiff are allowed to have some influence in cases of conscience or of private penance; but, if the answers to these cases should affect in any way the civil state of the persons who have solicited the illuminations of his wisdom, the acceptance is noticed and sometimes punished as a misdemeanor."

"Even the hereditary bigotry of the king of Sardinia does not render him a slave to the pope. He bestows the highest ecclesiastical preferments at his own discretion, and rejects such orders from Rome as relate to the external polity of the church. He, indeed, suffers appeals to be made from bishops or their judicial deputies to the pontiff, in those few causes which are still subject to the jurisdiction of an ecclesiastical tribunal; but these appeals are not actually transferred to Rome, unless each subject should have been thrice investigated, without an uniformity of decision, by pontifical delegates, chosen from the whole number of churchmen resident within the kingdom."

6. *The two thousand five hundred and twenty days, or seven times.* The two thousand five hundred and twenty years from the rise of the Babylonian-Assyrian Empire, B. C. 680, by the Assyrian king Esarhaddon's

uniting the kingdom of Babylon to his own, till the way to the Eastern kingdoms, of which that empire was composed, is prepared by the dissolution of the Ottoman Empire, and they are converted to Christianity. See **KING. 5.** Dan. iv. 16. *Let his heart be changed from man's, and let a beast's heart be given unto him ; and let seven times pass over him.* vii. 3, 4. *And four great beasts came up from the sea, diverse one from another. The first was like a lion and had eagles' wings : I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.* Dan. iv. 16, had a literal accomplishment in the person of Nebuchadnezzar ; but the prophetic law of interpreting days by years and the passage, vii. 3, 4. teach us, that the prophecy has an accomplishment not only with regard to Nebuchadnezzar's person, but with respect to the *Empire* over which he ruled. For the beast acquires the posture and heart of a man *after* his wings are plucked, which were not plucked when Nebuchadnezzar existed, for it was then in full power : and consequently this new transformation must take place *after* the dominion of the beast is taken away and at the termination of the season and time of the prolonging of its life in the state of a beast. vii. 12. The beast can represent no other than that empire over which Nebuchadnezzar ruled ; and the symbol of the wings must determine the time, when that empire arose from the sea, that is, started into existence. Now we shall know what these wings represented by knowing what, that could be symbolized by wings, was plucked : and when we learn that the two kingdoms, in which the strength of Nebuchadnezzar's united empire consisted, Nineveh and Babylon were taken, one by Cyaxares, the Mede, B. C. 606, and the other by Darius, the Mede,

B. C. 536, we shall not hesitate to conclude, that *these* were the wings by which the lion kept his head above the waters of the world. The time then that the lion emerged with these two wings, the component parts of his empire, will be the date of the commencement of his existence ; and, since there is no other period in history which can answer to the rise of Nebuchadnezzar's empire thus two-winged, than the time when Esarhaddon, king of Assyria, united the kingdoms of Babylon and Assyrian under one dynasty, B. C. 680, then that period must be the commencement of that Emperor's dominion, and of its life for seven times or 2520 years. For, before the united empire of Esarhaddon, Nineveh and Babylon never existed together as the union of *two* kingdoms which had before been separate ; but Nineveh and Babylon, and a *third* Media besides, when the former were before united, had ever been the *three* necessarily component parts of one vast empire, called the *first* Assyrian ; and it was only the dissolution of that Empire by the death of Sardanapalus about B. C. 747, into the three separate kingdoms, that gave rise to those distinctions, which required *two* wings to symbolize the re-union of *two* of the fragments of it, when that took place in the reign of Esarhaddon, king of Nineveh, or king of what is called, the *second* Assyrian Empire, B. C. 680.

7. *The thirteen hundred and thirty-five days.*—Possibly the thousand years or Millennium with the excess of three hundred and thirty-five years for the duration of the unjust, Gog and Magog, on the earth, revived at the *end* of the 1000 years, till they are devoured by fire from heaven. Dan. xii. 12. *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days* : which seems to be the same as, *Blessed and holy is he that hath part in the first resurrection.* Rev. xx. 6.

That to the *beginning* of those years is intended, is implied not only by the usual signification of language, but from the circumstance, that what is called the *End*, happening at the expiration of the 1290 years, it does not seem likely, (though of that day and hour no man knoweth,) that a further period will elapse before the first resurrection takes place. For as the abomination was to be set up a thousand two hundred and ninety days, and the sanctuary was to be cleansed at the end of the 2300 days, *i. e.* at the end of the 1290, which both terminate A. D. 1843, and the judgment was to sit on the papacy to consume and destroy it till the *End*, *i. e.* of course, till the sanctuary be cleansed, the end of the 1290 or 2300 days, and what is emphatically termed the *End* are one and the same thing ; and consequently when it is said, that Daniel should stand in his lot at the end of the days, it means at the end of the 1290, and beginning of the 1335. Again, as at the accomplishment of the scattering of the power of the holy people, it is declared, that all those things would be finished of which the question had been asked “ How long shall it be to the end ” of them, and as the *scattering* of the power of the holy people must be accomplished when the abomination of *desolation* has ceased, or the sanctuary is cleansed, it follows, that the end of these things, and the cleansing of the sanctuary, must happen at the same time ; but the cleansing of the sanctuary happens at the end of the 1290 days, therefore the *End* happens also at the end of the 1290 days : and consequently the standing of Daniel in his lot at the end of the days, cannot be at the end of the 1335 days, (whether you take them to commence with the 1290, or with the Millennium), but at the end of the 1290.

8. *The hundred and fifty days, or five months.*—The

hundred and fifty years during which the Saracens perpetually ravaged Italy and Greece, from the accession of Harun al-Raschid to the Khalifate of Bagdad, A. D. 786, to the fall of the Khalifate under Rahdi, A. D. 936, when the revolt of the provinces circumscribed his dominion within the walls of Bagdad, the same year in which Otho the Great was made Emperor of Germany, and the last of the ravages of the Saracens in Italy is heard of, who, in that year, coming from Africa, surprised the city of Genoa, and carried thence its treasures and riches, after having killed all the inhabitants, save women and children. Gibbon, x. lii. n. n. 108. *Les Fastes Universels*. p. 118. After the *Sun*, or dominion of the Emperor, was darkened by the conquests of the Saracens who tore away from the Romans, Syria, Egypt, Africa, and Spain, and after the *air*, or all the rest of the inhabited globe, was overspread by these furious fanatics, (for Persia, India, Tartary, and even China *without* the confines of the Roman Empire, felt the *smoke* of the Arabian *furnace*,) the conquerors of half the world degenerated into the mere *tormentors* of Italy and Greece, descending upon those countries under their king-like *airs* without attempting to deprive them of their political existence, and retreating, leaving the *sting* of desolation behind them—like *land-scorpions*, which, according to Bochart, have their weapons in their *tails*, and not like the *marine* scorpions in their *heads*, their object not being to *face* the enemy, but to accumulate booty and avoid an encounter by the rapidity of their *flight*. Almost a moiety of the Eastern Empire was torn away by the arms of the Saracens. Syria and Egypt were pressed by the Arabian caliphs; and after the reduction of Africa, their lieutenants invaded and subdued the Roman province which had been changed into the Gothic

monarchy of Spain. The islands of the Mediterranean were not inaccessible to their naval powers; and it was from their extreme stations, the harbours of Crete and Cilicia, that the faithful or rebel emirs insulted the majesty of the throne and capital." Gibbon, x. liii. n. n. 11. "During an hostile period of one hundred and thirty eight years the princes of Constantinople attacked these licentious Corsairs with fruitless curses and ineffectual arms." x. lii. n. n. 82. Harun himself, "eight times invaded the territories of the Romans; and as often as they declined the payment of tribute, they were taught to feel that a month of depredation was more costly than a year of submission." x. lii. n. n. 76. "The Arabian squadrons issued from the harbours of Palermo, Biserta, and Tunis; an hundred and fifty towns of Calabria and Campania were attacked and pillaged, nor could the suburbs of Rome be defended by the name of the Cæsars and Apostles. Had the Mahometans been united, Italy must have fallen an easy and glorious conquest to the empire of the prophet. But the caliphs of Bagdad had lost their authority in the West; the Aglabites, and Fatimites usurped the provinces of Africa; *their emirs of Sicily aspired to independence; and the design of conquest and dominion was degraded to a repetition of predatory inroads.* x. lii. n. n. 85. "During a calamitous period of two hundred years, Italy was exposed to a repetition of wounds, which the invaders were not capable of healing by the union and tranquility of a perfect conquest. Their frequent and almost annual squadrons, issued from the port of Palermo, and were entertained with too much indulgence by the Christians of Naples: the more formidable fleets were prepared on the African coast; and even the Arabs of times tempted to assist or oppose

the Moslems of an adverse sect." x. lvi. n. n. 1. "It was principally during the reign of Berenger (A. D. 888—924) that the incursions of the Hungarians and *Saracens* added a frightful scourge to the horrors of civil discord. The latter of these people had conquered the island of Sicily from the Greeks about half a century before, and established themselves in the south of Italy, *whence they carried their ravages into the heart of the Kingdom*; while other bands of their mussulman brethren, landing from the shores of Spain, fortified themselves on the northern coast, and devastated Piedmont. *These destroyers*, and the yet more sanguinary Hungarians, who first penetrated into Italy through the march of Treviso, in the year 900, carried on their warfare in the same manner. *Their armies were composed exclusively of light horse, who scoured the country in small squadrons, without caring to secure a retreat, or to attempt permanent conquests.* The *rapidity of their flight* gave them immeasurable advantages over the heavy cavalry of the feudal chieftains. These vassals of the crown were formidable only against their sovereign, and ever powerless before a foreign enemy. The sluggish infantry of the cities were equally unable to contend in the open plains with plunderers, *whose object was only to accumulate booty and avoid an encounter.* *Neither the sovereign nor his feudatories lost any portion of their dominions; they counted the same number as before of subject cities and castles, but all around them was devastation and misery.*" (Perceval's Hist. of Italy, vol. i. c. 1. p. 1, pp. 33, 34.) "Nor can we severely accuse the exaggeration of a contemporary, that a fair and ample district was reduced to the same desolation which had covered the earth after the general deluge." Gibbon, x. lvi. n. n: 9. See TORMENT. CROWN, 6. KINGS, 4.

9. *The hour, day, month, and year.*—Rev. ix. *And the four angels were loosed, which were prepared at the hour, day, month, and year, to slay third part of the men.* “In the confusion of darkness assailant may sometimes succeed; but in this great general attack, the military judgment and *astrological* knowledge of Mahomet, advised him to expect the morning, the memorable twenty-ninth of May, in the four hundred and fifty third year of the Christian æra. “Several days were employed by the Sultan in the preparations of the assault; and a respite was granted by his favourite science of astrology, which had fixed the twenty-ninth of May, as the fortunate and fatal hour. “From the first hour of the memorable twenty-ninth of May, disorder and rapine prevailed in Constantinople till the eighth hour of the same day.” Gibb. i. lxviii. n. n. 56, 52, 73. See ANGEL 6. MEN 2.

10. *The three days and a half.*—The three years and a half struggle of the witnesses with the beast in the attempt to vindicate the sole supremacy of Christ and his church as *King* of kings and *Lord* of lords, in opposition to the unscriptural alliance of church and state. Rev. xix. 16. In the battle of Michael with the Dragon Michael is represented as victorious, though it is evident that the Christians suffered a fierce persecution for three years. So here again the Word of God is represented as victorious, though it is possible that the witnesses of the truth may suffer violent persecutions from the Decemvirs of the Cæsariate for three years and a half.

DAILY-SACRIFICE.—I. The civil and religious polity or theocracy of the Jews. As the daily sacrifice formed the chief part of the religious worship of the Jews, it is put for the whole of their religious establishment.

as their religious establishment was indivisibly connected with their civil, so it is put for their civil and religious polity or theocracy, when free from the jurisdiction of foreign kings. Dan. viii. 11, 12, 13; xi. 31; xii. 11.

2. The constitution of the Christian church. As the daily sacrifice represents the Jewish polity, and as the Jewish polity is typical of the Christian church, the daily sacrifice in the secondary sense must represent the Christian church. It is said to be taken away, when the church's constitution is broken up by the emperors and kings, and it becomes *the great whore and the mother of harlots* Dan. viii. 11, 12, 13; xi. 13. xii. 11. See Rev. vii. 3, 4; v. 8.

DEATH.—1. Conquest, subduement, loss of political existence. Rev. ix. 6. *And in those days shall the men seek death, AND SHALL NOT FIND IT; and shall desire to die, and death shall flee from them.* The Italians and Greeks would prefer receiving the Saracens as their masters, than experience their continual depredations and hostilities. See DAY, 8. KILL. TORMENT.

2. Destruction. Rev. xiii. 3. *I saw one of his heads as it were wounded to death.* The destruction of the Latin Empire, A. D. 476, or 479. Rev. xviii. 8.

3. Pestilence. Rev. vi. 8. *To kill with death.* A Hebraism, מוֹת which signifies *death*, signifying also *pestilence*. See Ezek. xxxiii. 27. Sept.

4. Separation of the soul from the body. Rev. ii. 10; xii. 11; xxi. 4.

5. *Death* as opposed to *Hades*. Extinction of the soul as opposed to the separate existence of it. *And Death and Hades delivered up the dead which were in them,* Rev. xx. 13. From which it is plain, that as each had dead in it, that *Death* and *Hades* are different states of the dead, and that *Death* here does not signify merely the act

of separation of the soul from the body. By *Hades* Jews meant the place appointed for the souls of the after death. See PARADISE, 2. By *death*, we should fore conclude, was meant the state of the disembodied of the impious ; and the Scriptures nowhere teach they have “ eternal life abiding in *them*.” On the contrary the wicked, “ as natural brute beasts, made to be taken and destroyed, utterly perish in their own corruption.”

ii. 12. The evangelical doctrine is, that the Holy Spirit in man is the sole germ of his soul's immortality is the Spirit that quickeneth, the flesh profiteth not—the Spirit being an *eternalizing* as well as moral or sanctifying principle in man, by which he is preserved until the day of the redemption of the dead when he is also raised from the grave by it,—vi. 58, 63 ; 1 John iii. 15 ; Rom. viii. 9, 10, 11 ; John xiv. 14 ; vii. 38, 39 ; Gal. vi. 8 ; 1 Pet. i. 22, 23 ; 2 Pet. i. 22 ; Eph. i. 13, 14 ; iv. 30 ; Rom. v. 21. The Scriptures teach, that Christ did not bring with him the immortality of the soul to every one, but only to a few, and those who believed on him, “ He that heareth my word, and hath everlasting life—hath passed from death unto life—John v. 24 ; vi. 40 ; xi. 23—26 ; viii. 51 ; Matt. x. 28 ; John xii. 25 ; xvii. 2, hath passed from a mortal to an immortal state, and, in the words of St. John, “ hath eternal life abiding in him.” For before Christ came, it appears, that the souls of all men both good and bad perished, *i. e.* lost all personality on the death of their bodies, and were resolved into the original Being, from whom they proceeded, as Bishop Warburton's argument in Book v. and vi. of his *Divine Legation of Moses* necessarily implies. For the *inspired* writers of the Old Testament every where represent the state of the dead as the land of forgetfulness and silence ; and sure

must have known, and especially he by whom "the Spirit of the Lord spake," 2 Sam. xxiii. 2; Ps. vi. 5; xxx. 9; lxxxviii. 11—13; cxv. 17; Job iv. 20, 21; xiv. 10; Eccl. ix. 5, 10; Is. xxxviii. 18. Had the soul enjoyed a separate state of existence after death, these inspired men could never have given such a joyless, hopeless, and deplorable account of it as they have done, but would have rather revelled in the joyous anticipations of a Paul, 1 Thess. v. 9, 10; 2 Cor. v. 6, 8, 9; Rom. xiv. 7, 8, 9; Phil. i. 21—24, or have depicted the blessed state of the departed in the language of St. John's Revelations, v. 9, 10; vi. 10, 11; vii. 9—17; xiv. 1—5; xv. 2—4. But the truth is, it was Christ who "abolished death," and the saints only then believed, that he was "able to keep that which they had committed to him against that day," viz. of judgment, 2 Tim. i. 10—12. For the fathers "received *not* the promises," of which the eternalizing *Spirit of promise* was one, 1 John ii. 25; Eph. i. 13, 14, "God having provided some better thing for us, that they without us should not be made perfect," Heb. xi. 13, 39, 40; John vi. 49—63; viii. 51—53; Matt. xvi. 24—28. Christ, therefore had to go to proclaim the Gospel to souls in reserve which had been before extinct, that they might live till the day of judgment, as God does, in disembodied spirit, when they should be judged in the flesh by the resurrection of their bodies, 1 Pet. iii. 19; iv. 9; John v. 24, 25, 26; xi. 23—26, which action, He, as the Sun of Righteousness rising from the East, is represented, under the figure of sealing, as performing, when he makes up the number of his *First-fruits*, Rev. vii. 2; xiv. 1—5. It has indeed been imagined, that our Lord has given the strongest sanction that could be desired to the doctrine of an intermediate state as existing before his coming, in his celebrated

answer to the Sadducees concerning the resurrection, Matt. xxii. 23—33; Luke xx. 27—38; Mark xii. 18—27; but it will be clearly seen, that his answer did not in the least allude to it. The Sadducees appear evidently to have denied not only the *fact*, but the bare *possibility*, not of an intermediate state, but of the *resurrection*, and they attempted to shew its *impossibility* by its *improbability*. Our Lord refutes them on the score of improbability, and proceeds to shew its possibility from a simple text of one of the Books of Moses. “Ye do err,” says he, “not knowing the Scriptures, nor the **POWER** of God—Now that the dead are,” *i. e.* *can* be “raised,” as **POWER** evidently implies, “even Moses shewed at the bush, when he calleth the **LORD**, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead but of the living; for all live by him (*αὐτῷ*)” *i. e.* “for God does not consist in being God of men, when they are dead, but when they are alive, as he is their Creator and Preserver, for all live by him, and consequently can live again by him,” which instead of proving the reality of an intermediate state would rather disprove it, as God is not the God of the dead, but of the living, *i. e.* has nothing more to do with them when they are no longer alive, the very sentiment which the Psalmist long ago gave utterance to, Ps. lxxxviii. 4, 5. But to say that Moses taught the doctrine of an intermediate state is to contradict the Scriptures, which affirm that “life and immortality were brought to light by the Gospel,” 2 Tim. i. 10, that “the law made nothing perfect, but the bringing in of a better hope did.” Heb. vii. 19. It is true that the Jews believed in an intermediate state before Christ came; but it was not the evangelical but the heathen doctrine, or a vague tradition improved by their Babylonish captivity; and this,

from being nearly universally prevalent at the time of our Lord's coming, has ever since swallowed up the evangelical and true doctrine. The Heathens believed that the immortality of the soul was natural and necessary, whereas the Scripture doctrine is, that the soul lost its immortality by the Fall, and regained it entirely through Christ's merits. For "this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life," 1 John v. 11, 12. Strange would it have been if the curse of death fell only upon the body of man, the mere instrument of his disobedience, while the soul, the agent, escaped, on repentance, in endless felicity. And inconceivable would it have been, that if the soul could have preserved its immortality in *anticipation* of Christ's atonement, the body could not have preserved its immortality as well, and the payment of the debt by our Lord be removed at an infinite distance of time, *i.e.* never payed. But God, willing to shew his power, may possibly have thought fit to recreate the soul in a separate state, as well as afterwards to unite it to a recreated body. The translation of Enoch and Elias to heaven indeed might afford an indirect objection to the above views, if we were certain, that their ascent was any thing more than a symbolical prophecy of a future state and resurrection, and that their bodies did not dissolve after they had answered this purpose. And the appearance of Moses and Elias on the mount of transfiguration would also afford perhaps another objection, if we were certain that those glorious personages were literally Moses and Elias, or only after a figurative sense in somewhat the same way as John the Baptist was Elias. The apparition of Samuel to Saul also, if we were certain

that it was any thing more than a phantom of the imagination, would prove another objection. That the ancient Jews had an *idea* of an intermediate state, and perhaps, a *popular belief* of one, may be safely admitted without detriment to the argument; because neither the idea nor the popular belief could of themselves prove the reality, when not sanctioned by the inspired writers. It may be granted too that the prophets might have *adorned their inspired poems* with the popular belief, as in the case of Isaiah in his poetical fiction of the meeting of the King of Babylon in Hades with the mighty dead; for this was the manner of our Lord himself who also made use of the popular belief, as for instance, in his parable in which Abraham's bosom is introduced, where the Jews fabled all the good were laid. But in all these cases we adhere to the Scripture testimony, that Jesus Christ alone "abolished death," which according to the context plainly alludes to the soul's immortality, and that "life and immortality were brought to light by the Gospel." Some may pretend that the texts, we have adduced in support of the position, that the soul's immortality in an intermediate state was the consequence of, and subsequent to our Lord's coming, allude only to the soul's immortality on the resurrection of the body, or the immortal state of both body and soul at the resurrection; but the bare reading of the texts already quoted will shew that immortality, and the resurrection are both new and distinct gifts, and that the former precedes the latter, John vi. 27, 54, 40; v. 24—29; xi. 23—26; viii. 51—53; xii. 25; Matth. xvi. 24—28; in the second of which passages the distinction between the immortality of the soul and the resurrection of the body to eternal life, as new gifts arising from a belief in Christ, is vividly

marked, and in the fifth the keeping of one's life *unto* life eternal in *consequence* of hating it for the Lord's sake, which explains the fourth and the sixth, is very strong.

6. *The Second Death*.—I do not wish to be wise above what is written, for the secret things belong unto the Lord our God; but I wish to be wise in what is written, and those things which are revealed belong to us and to our children for ever. And from what is written, it appears exceedingly strange to me, that the doctrine of eternal torments, which seems to be expressed in such strong and unequivocal language in the Gospel, Mark ix. 43—48; Luke xvi. 23; Matt. xxv. 41, should be suffered to be so materially weakened in the Revelations as to signify nothing more than an eternal *destruction*. And yet the Revelations, contain the last inspired charge of our Lord to his church, when it might be supposed, that his true sentiments upon the subject would be distinctly and strongly stated. In the Revelations two symbolical characters, the *Beast* and the *False Prophet*, which rather represent systems or offices than persons, are consigned to a *lake of fire*, and they are there *tormented* for ever and ever, Rev. xix. 20; xx. 10. What can be the meaning of an office, or system, or a character being tormented for ever and ever? If by being cast into a lake of fire, is meant their being put an end to, and their being tormented for ever and ever, that their memory is branded with everlasting infamy, the phrase may be intelligible. *Death* and *Hades* too, which represent states, meet their fate also in the lake of fire. *They* are then put an end to, and the memory of *them* also must then be stamped with everlasting infamy. But shall we also such excessively metaphorical company as this, cast those not written in the book of life into the same lake of destruction, as though *they* also were put an end

to, and *their* eternal torment consisted in their memory being turned to everlasting shame, or infamy and contempt? Rev. xx. 15; xiv. 9—11; Dan. xii. 2. And yet this very thing does the Apocalypse of St. John. Did our Lord design this codicil as a sort of key to the meaning of his former expressions? Did he, when talking to the Jews concerning everlasting fire, and the worm that dieth not, and hell torments, intend to argue with them, merely according to their own notions; and leave another doctrine behind him under cover of the Jewish myth to be evolved at a time when the church should be sufficiently enlightened to receive it? Certainly he was not obliged to undeceive the Jews if they were in error, more than God is obliged to keep his creatures from falling into error in any thing else. But then will not Christ be chargeable, not in a negative, but in a positive manner, by giving such a strong sanction as he does to eternal torments in their literal sense, if he meant something very different? Now I am free to confess, that I cannot see that he can be, if he furnishes a key to his meaning in any other part of his book, and especially if it be an evangelical maxim therein laid down to compare spiritual things with spiritual. Besides the Bible from beginning to end is so strongly metaphorical, and the language very often so opposite to its real meaning, that the bare perusal of only two or three isolated passages is a very fallacious medium by which to judge of the whole of it. Witness the Prophecies concerning our Lord in the Old Testament, in which he is foretold under the figure of a bloody warrior with his garments rolled in blood, Is. ix. 5, when nothing more is meant than that he would be a great spiritual conqueror. Would any one charge our Lord with deceit, because the Jews took their prophecies in their literal acceptance? Or

will any pious man, under similar circumstances, doubt-
ingly exclaim, Where is the promise of his coming ? be-
cause it is represented as so near at hand in the Gospel ?
Now I cannot conscientiously subscribe in this age of in-
quiry to those notions of the doctrine of eternal torments
generally current, which arise from a confined and
cursory reading of God's blessed Book. In fact, I have
a strong suspicion that the doctrine is entirely of heathen-
ish origin, and that it crept into the Jewish church,
when God's administration of that economy by *temporal*
rewards and punishments began to be relaxed, and civil
governors found nothing so useful as the countenance of
it, in order to remedy the deficiency. It is nowhere taught
in the law of Moses. God does not threaten it to Adam
for his disobedience ; and surely God would not have con-
cealed it from him if his sin had been of such terrible issue.
When it is first discovered in the Old Testament, it does
not there come with that solemnity of announcement
which would mark a direct sanction of so important a
doctrine from God, as was the case in the delivery of
the law, and the *temporal* punishments attached to a
breach of that, Deut. xxviii. It is first noticed there
merely as the popular belief, Is. xxxiii. 14. And
it is certain, that the Prophets made use of this po-
pular belief in order to express merely a temporal
calamity, as in the case of the destruction of Babylon,
and the Assyrian armies, Is. xxxiv. 9, 10; xxx. 31—33.
Indeed the writers of the *New Testament* themselves do
not make that use of the doctrine, which might be
expected of them, if it were literally true, eternal
torments being too often softened down into mere death
and destruction, or even present tribulation, 2 Thess. i. 9 ;
Heb. x. 27 ; 1 Tim. vi. 9 ; 2 Pet. iii. 7 ; Rom. ii. 7—12 ;
vi. 23 ; ix. 22. Our Lord himself also does not scruple
to make the punishment of the wicked in hell consist

in the *destruction* of both body and soul there, Matt. x. 28; and from his sometimes opposing everlasting *punishment* and *destruction* to everlasting *life*, it would seem punishment consisted in a sort of second death. Matt. vii. 13, 14; xxv. 46; John iii. 15, 16, 36; x. 28. His strongest expression of the *worm that dieth not* in Mark ix. 43—48, is but a quotation of Is. lxvi. 24, where it is far from being evident that it means any thing more than a temporal punishment whose torment consists in the everlasting infamy which is entailed upon it since the *carcases* of its victims are mentioned which implies their death; and it is certain that the eternal fire of Jude 7, is but the temporal punishment visited upon the cities of Sodom and Gomorrha, whose state of combustion existed for many ages after their overthrow. The phrase, *where the worm dieth not, and the fire is not quenched*, moreover need not necessarily imply any thing more than that the worm would not die, nor the fire go out, before they had completed the work of everlasting destruction. And this is a common way of speaking even among us, as when we say of a house burnt down that we could not quench the fire, never implying, that the fire did not go out, but that it did not go out before it had destroyed the house. And this way of speaking the Bible evidently uses at Jer. xvii. 27; vii. 20; iv. 4 xxi. 12; Ezek. xx. 47, 48; Is. i. 31; Amos. v. 6; thereby intimating that God could not be satisfied till he had destroyed unpardonable sinners. In short, I am strongly inclined to believe, that our Lord's parable of the rich man in torments, so far from being said in sanction of the doctrine, is meant entirely in discredit of all such representations of future punishment though like many other sayings of our blessed Master not to be understood till the time of the end. For he who imagines that our Lord when he spoke, always

designed to be immediately understood, will be egregiously mistaken as Matt. xiii. 13—15, 34, 35; Ps. lxxviii. 2; John xvi. 25, 12; xii. 16; 2 Pet. iii. 16; Luke ix. 45; xviii. 34; Rev. x. 4, shew. The Jews with great pretensions to sanctity were guilty of the grossest violations of morality notwithstanding their having added to the law of Moses the doctrine of hell torments. Our Lord represents one after their own account sent to a place of this description for his sins, and begging of Abraham to send Lazarus to give an account to his surviving brethren of the horrid place into which he is represented as come. But Abraham by no means sees the utility of these representations, and says, that if men will not hear Moses and the prophets, (who never taught such doctrines but only temporal punishments,) they would not be persuaded to repent if one rose from the dead to teach them. Luke xvi. 19—31. Our Lord, therefore, so far from giving a sanction to the doctrine of hell torments, sends men back to Moses and the prophets who never taught it, as Bishop Warburton successfully shews, at the same time inveighing bitterly against the Jews who had turned to so little profit one of their own traditions, or rather inventions, by their covetousness and licentiousness. The Jews accused our Lord of breaking the law; our Lord in turn accuses them of adding to it to no purpose. They probably disbelieved in hell torments themselves, and used it only to maintain their own authority against those who did believe it. The fact is, our Lord meant to tell the Jews, that no man could come to him except the Father drew him, John vi. 44, 37. But it is not at all surprising that the prophets should couch their representations of the future state of the wicked in the language of the popular belief, as eternal life is a gift so immense, that the importance of the loss of it by destruction of the soul's personality, could not be suf-

ficiently impressed upon the imagination, except in terms of the infliction of some *positive* suffering, which the mere deprivation of eternal life is not. However, I do not mean to deny that there will be grades of punishment for the damned during their short revival mentioned, Rev. xx. 3; but my critical division of the Revelations into visions according to pp. xxii. 23, inexorably demands, that as they rise at the termination of the Millennium to conscious life, so they must also die the second death of unconscious nonentity by devouring fire from heaven, at an indefinite period after their revival, and live only in the imagination of the survivors, as an awful memorial of God's justice, and with their characters inflicted with endless infamy. Rev. xx. 9; Is. lxvi. 24. The Apocalypse inexorably demands this interpretation to be put upon the doctrine of the *second death*, and therefore, though human systems fall, God's must stand. The Jews themselves, from whom the term *second death* is borrowed, made a distinction between it and hell-torments according to Schoettgen Hor. Heb. et Talm. Tom. I. p. 1136, on Apoc. xx. 14.

DESIRE-OF-WOMEN.—Probably Ashtaroth, Astarte, or Venus, a Syrian goddess. Dan. xi. 37. *Neither shall he regard the god of his fathers, nor the Desire-of-Women, nor regard any god: for he shall magnify himself above all.* The Latino-Greek Emperor neither regarded Jupiter, the god of his fathers the ancient Romans, nor Venus, nor any other divinity. Among the ancients Baal and Ashtaroth, or Jupiter and Venus, seem to have been the *principle* deities, and for that reason appear to be put together here for *all* their gods, male and female. So early as the time of the Judges, ii. 13, it is said, that the ~~Sam~~ *Sam*ook the Lord and went to serve Baal and ~~ation~~ *ation* of his not regarding the ~~made to~~ *made to* the Emperors' encour-

raging celibacy, and “forbidding to marry,” 1 Tim. v. 3. That the Desire-of-Women means a deity, is evident from the connexion in which it stands.

DEVILS OR DÆMONS.—See MAHUZZIM.

DOGS.—Men of no religion. Rev. xxii. 15. *Without are dogs.*

DRAGON OR DEVIL.—Who is the father of lies, seems to represent the same seven empires and ten kingdoms as the Beast does, but only as subject to the superstitious errors of Paganism, and its delusive sensualities. When the *Beast* represents only its eighth head, then the *Dragon* seems to mean only its *Ten Horns*. For the *Ten* dynasties of kings owe as much their ecclesiastical “power, and throne, and great authority,” to the superstitions they suffer to remain in their state-churches, as the Beast the Roman Emperors did, whom they have followed. There is much of this Dragon in the Church of England, in their observance of saints days, fast days, in their consecration of churches, and burial grounds, in the dress, titles, and reverence attached to the persons of their priests, in their kneeling at the altar of the communion, and in other offices, delusions, and superstitions which designing men have borrowed from Paganism, in order to cheat men in the observance of a nominal or formal Christianity. This Dragon or religion of Paganism was degraded on the adoption of Christianity by Constantine; but he has been since fighting under cover in Christendom. The Pagan sovereigns who founded the present dynasties of Europe within the bounds of the ancient Roman Empire, have often turned their Pagan superstitions into Christian ones than abolished them; and so what has been nothing less than rank heathenism has worn the form of godliness to the present day, so gullible has been the simple spouse

of Christ ! But we are assured, that as this devil has been cast out of heaven to the earth, or lost his ostensible dominion on the victory of Christianity at the time of Constantine to reign like a Pretender *incog.* in the Church of Rome, so he will be at last searched out and sent into the abyss, there to be shut up with the rest of the dead till they rise again at the end of the Millennium as his old victims, when he will at last be destroyed with his votaries never to rise again. But what impudence can even this enlightened age will have to see, when the Dragon shall send forth his emissaries to the battle of the great day of God Almighty to put down the Word of God as being inimical to every species of imposture, from the worshipping of saints or angels down to the ceremony which a churchman professes to receive when he takes upon him “holy orders,” to his knavery or folly in subscribing to Articles he does not believe or does not understand, and contrary to the evangelical practice to his thrusting himself on the congregation without their assent or power of rejecting him. Rev. xvi. 13, 14

The devil’s going out to deceive the Gentiles at the end of the Millennium, means nothing more than that the wicked will revive with the same delusions of sin, as they possessed before their death, according to our Lord’s change of the Jewish myth to denote moral evil, or evil desires, or worldly pomp and power, Matt. xvi. 23; iv. 10; James, i. 14; John, viii. 44, meaning Cain; xiv. 30. Eph. vi. 12; Rev. ii. 13; xii. 9; xx. 7, 8, 5.

EARTH.—1. The globe on which we live.—Rev. iii. 10; v. 6, 10; vi. 4, 8; ix. 4; xi. 4; xiv. 3; xviii. 1, 3; *Fourth part of the earth.* The fourth part of the civilised world. Rev. vi. 8. *And power was given unto them over the fourth part of the earth.* As earth is contrasted here with sea or heaven, there is no occa-

sion to take it symbolically, but literally, the symbolical use of it having not yet been introduced.

2. *Earth* in opposition to *heaven*. Dethronement, debasement, subversion of political power. Rev. vi. 13; xii. 9, 13; Dan. viii. 10; Apostacy. Rev. ix. 1.

3. *Earth* in opposition to *Sea*. The city ROME, as opposed to the Empire. See p. viii. Rev. vii. 1, 2; viii. 7; x. 2, 8; xii. 12, 16; xiii. 11, 12, 14; xiv. 19; xvi. 2. And that the *earth* symbolizes ROME is proved by the event, the first trumpet and the first vial bringing the two most remarkable sacks of it; the one by Alaric and his Goths, the other by Bourbon and his Italians, Spaniards, and Germans, both mentioned together and compared by the historian Gibbon, v. xxxi. n. n. 115.

4. *Earth* in opposition to *heaven*.—The hierarchy of Rome opposed to their dominion. Rev. xxi. 1.—See HEAVEN.

EARTHQUAKE.—Revolutions in the political world. Rev. vi. 12; viii. 5; xi. 13; xvi. 18; xi. 19.

EGYPT.—*Sodom and Egypt*. The unholy admixture of spiritual and temporal things, and the bondage of the church to the state. Rev. xi. 8.

ELDERS.—*The twenty-four*. As the *four living creatures* represent the whole creation, so the *twenty-four elders* represent the noblest part of it, man redeemed and crowned with eternal life. Compare Rev. v. 10, with i. 6. They encircle the throne of infinite space as possessors of it next to God, the angels forming a circle below them. Rev. v. 11; 1 Cor. iii. 21, 23; Rom. viii. 32; Rev. xxi. 7. *God created all things by Jesus Christ*, Eph iii. 9; *and gave him to be the head over all things to the CHURCH*. Eph. i. 22; Heb. i. 14.

EYES.—Wisdom, Knowledge.

1. *Full eyes.* Full of intelligence, and wonderful contrivance, and design : Rev. iv. 6.

2. *Seven eyes.*—Perfection of prescience, wisdom, and knowledge : Omniscience. Rev. v. 6. *A Lamb—having seven eyes.* Rev. ii. 23. *And all the churches shall know that I am he which searcheth the reins and hearts.*

3. *Two eyes.* The two divisions of the Roman bishop's see, or patriarchate, Dan. vii. 8, 20.

4. *Every eye.* All men. Rev. i. 7.

FIRE.—1. Literally. Rev. viii. 7 ; ix. 17, 18. *Fire and smoke, and brimstone.*

2. Red colour. Rev. ix. 17. *Breast-plates of fire.*

3. Refinement, purity. Rev. iii. 18 ; iv. 5 ; x. 1 ; xv. 2.

4. The ferment occasioned by the doctrines of the Gospel, Rev. viii. 5 ; xiv. 18 ; or the blasting of corruption and wickedness by the preaching of the word. Rev. xi. 5.

5. Severe trials for the faith. Rev. xv. 2 ; iii. 18.

6. Popish excommunications. Rev. xiii. 13.

7. Tyrannical power. Rev. xvi. 8.

8. Devastation. Rev. viii. 8.

9. Destruction. Rev. xx. 8.

10. *Lake of fire.* Eternal destruction. Rev. xx. 10, 14, 15 ; xxi. 8.

FIRST FRUITS.—The 144,000, or twelve times 12,000, a number of perfection, denoting all *the redeemed from the earth* from the fall of Adam to the fall of Paganism, A. D. 312. Rev. xiv. 4. *These were redeemed from*

a. being the first fruits unto God and to the

I saw another angel ascending from the altar of the living God : and he cried to the four angels, to whom it was given

do hurt the earth and the sea, saying, hurt not the earth (Rome) neither the sea (the Empire), nor the trees (the obles) till we have sealed the servants of our God in their foreheads. Which shows, that the 144,000 were made up, before Alaric pillaged and set fire to Rome, A. D. 410; and that, since they are the only saints who have been as yet mentioned as redeemed from the earth, they must include all those who had lived before the first advent of Christ, whose souls by their being sealed by Christ, the angel from the East, (Mal. iv. 2), *after his advent* seem to have been raised through the merits of his death from a state of extinction to life again and immortality. See DEATH. 5.

FLESH.—1. The riches, goods, or possessions of any persons dispossessed, conquered, oppressed, or slain, as the case may be. Rev. xix. 18, 21.

2. *To devour much flesh* is to conquer and spoil many enemies of their lands and possessions. In Dan. vii. 5. this expression is used of the three-tusked bear, to denote the cruelty of the three Turkish dynasties of Persia, the Seljukians, Kharismians, and Atabeks, who issued from that kingdom and ravaged and conquered Syria, Egypt, Asia-Minor, and Greece. The Ottomans proceeded from the Kharismians, or were no other than they with a new name. See Gibbon. xi. lxiv. n.n.39, 40

FLOOD.—A desolating, hostile irruption, Dan. ix. 26; . 22; Rev. xii. 15, 16.

FOREHEAD.—An open and public profession. Ezek. iii. 9. *an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks.* Rev. xiv. 1; xvii. 5; vii. 3; ix. 4; xiii. 16; xiv. 1; xx. 4; xxii. 4.

FOUNTAIN.—A small state, or kingdom, a republic. Rev. viii. 10; xiv. 7; xvi. 4. As *rivers* symbolize kingdoms, *fountains* will symbolize small ones. See **NYM**, *island*.

FOUR.—See **ALTAR**, **ANGELS**, **CREATURES**, **HOT WINDS**.

FORNICATION.—Communion with the idolatrous hierarchy of Pagan Rome, and with the Roman Church. The Alliance of Church and State. Rev. ii. 21; ix. xvii. 2, 4; xviii. 3; xix. 2.

FURNACE.—Refinement, purity. Rev. i. 15.

GARMENTS.—Holiness, Righteousness, Purity of soul. Rev. iii. 4. *Thou hast a few names even in Samaria which have not defiled their garments.* Rev. xvi. *Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and see his shame.* See **NAKED**.

GENTILES.—Nominal Christians. Rev. xi. 2. *But the court which is without the temple leave out and measure not: for it is given unto the Gentiles: and the holy shall they tread (Gr.) forty and two months.* Through paucity of true worshippers nominal Christians will occupy the rest of the city for 1260 years. What is translated *the nations* in Auth. ver. may be rendered *Gentiles*: Rev. xi. 18; xvi. 19; xix. 15; xx. 3, 8. See **JEWS**.

GIRDLE.—Readiness, Alacrity. Rev. i. 13. Christ represented girt with a golden girdle as our High Pri-

and ready to wait upon those that call upon him. Luke, xii. 35. *Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.* Dispatch, quickness of succession, and brevity of duration. Rev. xv. 6. *And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.* The angels with the trumpets had no girdles; since they would have more leisure, i. e. occupy a much longer time in performing their commissions than the others who had them.

GOG.—1. Ezek. xxxviii. 8. *After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.* When popery is abolished in the Roman Empire at the great earthquake or revolution, Rev. xvi. 8, the great hail or northern power, it seems, will descend upon the Church of Christ, now delivered from intestine enemies, i. e. brought back from the sword the three-one Antichrist, reinstated in its pristine duplicity, and enlarged by the converted Jews. Perhaps Gog will endeavour to set up] his own church instead of the Roman. But the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking

vengeance on them that know not God, and that obey the gospel of our Lord Jesus Christ—he will plead against Gog with pestilence and blood; and will rain upon and upon his bands, and upon the many people that with him, an overflowing rain, and great hailstones, and brimstone. Ezek. xxxviii. 22; 2 Thess. i. 7.

2. *Gog and Magog.* The worshippers of the Beast or men of this world revived at the end of the Millennium so called from their numbers. *All that dwell upon earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.* Rev. xiii. 8. Those which had not worshipped the beast, lived and reigned with Christ a thousand years. Rev. xx. 4. *On such the second death hath no power.* The rest of the dead, then, are those who had worshipped the beast, who rise again, when the thousand years are finished, xx. 5; and are consequently the Gog and Magog upon whom the fire descends, which consumes them, and whom the second death hath power. See BEAST, RESURRECTION, 2.

GOLD.—1. Riches. Splendour. The kingdom of Assyria. Dan. ii. 38.

2. Virtue, which has withstood temptation and persecution. Rev. iii. 18. *I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich.*

GRAPES RIPE.—The last stage of the progress of a man in virtue or vice. Men seen in the deepest colour of their depravity, or in the highest state of their perfection, which two things are generally met with together. Rev. xiv. 18.

GRASS.—The common people, or mankind in general.

Isaiah, xl. 6, 7. *All flesh is grass.—The grass of the earth.* Rev. viii. 7. The Roman populace.—See EARTH. 3.—Literal. Rev. ix. 4.

GREEN THING.—Literal. Rev. ix. 4.—See LOCUSTS.

HADDS.—Rev. i. 18; vi. 8: xx. 13, 14.—See DEATH 5. PARADISE, 2. SYNONYM, *Paradise, Mount Sion.*

HAIL.—Devastating irruption of enemies from the North. Rev. viii. 7; xi. 19; xvi. 21. See GOG, 1. *Hail and fire mingled with Blood.* Northern enemies using fire and sword. Rev. viii. 7.

HAND.—*Right-hand.* Contract, agreement, subjection, slavery, property. 2 Kings, x. 15. *Is thine heart right, as my heart is with thy heart?—If it be, give me thine hand. And he gave him his hand.* Lam. v. 6. *We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.* Ps. cxliv. 8. *And their right hand is a right hand of falsehood.* Rev. xiii. 16. *To receive a mark in their right hand or in their foreheads.*—See MARK.

HARLOTS denote churches, the daughters of the Roman, originally a true one, which have left the discipline instituted by our Lord to become the tools of states. Christ selected out of the world a peculiar people, to whom he gave a kingdom which was not of this world, i. e. he formed them into a society whose organization was totally different to that of civil governments, and commanded them to stand fast in the liberties of this kingdom, and not surrender their kingship and priesthood to another. So long as they preserved the liberties which they had received inviolate, they remained the

chaste spouse of their Lord ; but as soon as they permitted “ the kings of the earth to commit fornication with them,” *i. e.* as soon as they suffered the civil magistrates to dictate to them their faith, appoint their ministers and dispose of their revenues, by the foundation of National churches, they became not the chaste spouse but just so many harlots as they had temporal lords. There is no sanction for the alliance of Church and State in Scripture. Nor could there be, as each is conducted on principles opposite to those of the other, the one being built upon persuasion and the other upon force. My kingdom is not of this world, else would my servants fight, says our Lord ; and where the connexion of Church and State is noticed, Rev. xvii. 3, it is represented as a great whore, sitting upon a scarlet-coloured beast, full of names of blasphemy. Originally churches were independent of the state and each other, and each of their members had a vote in the choice of their ministers, whether bishops or priests, according to Bingham iv. 2, 10 ; and taking the solemn asseveration of our Lord before Pontius Pilate for their guide, they stood utterly unconnected with the civil divisions of the kingdoms of this world. It was the *Beast*, *i. e.* the ROMAN EMPEROR the first of whom was Constantine, who first corrupted the chaste spouse of Christ, by making her their own to rule and the kings, cotemporary with them, followed them in their system of corruption. Hence, by degrees, the right of private judgment was taken away from the Church and the people instead of having their rightful suffrage in the choice or approbation of their ministers, receiving any body whom their kings or those “ merchants of the earth,” lay patrons, bishops and colleges, had the impudence to thrust upon them. But as neither kings nor lords can take away from us what the KING OF KINGS AND LORD OF LORDS has given us, so neither can kings

our lords restore it to us, our faith, our discipline and our revenues being always our own. So let none of the king's clergy imagine, that because the rights of the people have been so long a time suspended in the administration of their own kingdom, that they have long ago passed from them, for their rights are inalienable, and they are still the proper trustees of the church's revenues. It has been falsely imagined, that those immense incomes, which our bishops possess, are their own, but this has arisen from the false notion, that the clergy constitute the church, when, in fact, they are only its servants, and ought to receive the approbation of their flocks before they are invested with their dignity, or give them the power of refusal. Let none of the king's clergy feed themselves with the notion that harlotry means the idolatry of images peculiar to the Papal church; for if it signify any idolatry, it is the idolatry of the *Beast*, that system of slavery by which they submit to the rule which the *Roman Emperors* instituted, whose mark they bear, and whose slaves they are, and who do not enter the ministry the right way, but get over the walls into the city, Rev. xiv. 9; let them learn that the idolatry of images and fornication or harlotry, are clearly distinguished. Rev. ix. 20, 21.—See MARK. BEAST, p. 82.

HARVEST.—The excision of the church's enemies and gathering in of the good. Matth. xiii. 39, 41, 42; Gal. iv. 14; Jeremiah i. 10; Matth. xxiv. 31; Rev. xiv. 15.

HEAD.—1. The Assyrian Empire. Dan. ii. 38.

2. *Four heads of leopard.* The four kingships under which the Greek Empire was administered: 1, that of Greece, and Macedon; 2, that of Thrace and Bithynia; 3, that of Egypt; 4, that of Syria. Dan. vii. 6.

3. *Seven heads.* The Seven mountains of Rome; Seven

kings, *i.e.* kingships.—See BEAST. DRAGON. The Babylonian-Assyrian, Medo-Persian, Greek, Syrian, Egyptian, Roman and Latin. Rev. xvii. 9, 10. *The Seven heads are seven mountains on which the woman sitteth. There are also seven kings (Greek).* Rev. xii. 3; xiii. 1, 3.

4. *Heads* of the human body. Rev. ix. 7.

5. The extremities of cannons. Rev. ix. 17, 19.—See HORSE, 5.

HEART.—See MAN.

HEAT.—Tyrannical Power. Rev. xvi. 9.

HEAVEN.—1. The supposed abode of God; the sky, clouds. Rev. iii. 12; xvi. 19; xi. 6; x. 5; xx. 9—

2. The dominion or extent of a religion. Rev. 14; xii. 7, 8; viii. 10; ix. 1; viii. 13; xii. 10; xiii. xiv. 6; xviii. 20; xix. 17; xvi. 21; xi. 12. See pp. xiii. x—

3. *Heaven and earth.* The dominion and hierarchy of a religion, either the Pagan or the corrupt Christian. Rev. xxi. 1. *For the first heaven and the first earth were passed away, and there was no more sea, i.e.* Neither the former Roman ecclesiastical dominion nor civil power was any more.—See EARTH, 4. SEA.

4. *A new heaven and a new earth* denote a new social system in which eternal happiness and righteousness will reign, according to Is. lxv. 17, and 2 Pet. iii. 13. Heaven is a *state* and not a *place*; as place is only an accident of heaven, which may be anywhere where happiness dwells, and not a constituent. Rev. xxi. 1: Dan. vii. 22; Is. li. 16; lxvi. 22.—See BRIDE,

HELL.—See HADES.

HORN.—1. *Little horn* of Daniel's fourth sea beast—

The Pope of Rome. Dan. vii. 8. See Bp. Newton's *Diss. On the Prophecies*.

2. *The two horns of the Ram.* The Medes and Persians. Dan. viii. 3.

3. *The He-goat's notable horn.* The empire of Alexander the Great. Dan. viii. 5.

4. *The four horns of the He-goat.* The kingdom of Cassander, who had Macedon and Greece, and the western parts ; of Lysimachus, who had Thrace, Bithynia, and the Northern regions ; of Ptolemy, who possessed Egypt, and the Southern countries ; of Seleucus, who obtained Syria, and the Eastern provinces. Dan. viii. 8.

5. *The He-goat's little horn.* The Romano-Greek Power ; whether republican, triumviral, imperial ; whether vested in the Roman or Greek Emperors, or their successors, the French Kings, from B.C. 168, to A.D. 1843. ; Dan. viii. 8—12, 21—25. *Therefore the he-goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones, toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great, toward the south and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven ; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And the host was delivered up, together with the daily sacrifice, for apostacy. And it cast down the truth to the ground ; and it practised and prospered.—The rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation,*

but not in his power. And in the latter time of the kingdom, when the transgressors are come to the full, the king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. The Goat is declared to be Greek, therefore all its horns must be Greek also. The little horn therefore, it will be seen, represents the Greek territory; and as its power is mighty, but not by its own power, it will represent the Greek territory under a Roman government. In the year B.C. 168, the Romans made their first conquest in Greece, and extended them towards Asia Minor, and Syria on the East, B.C. 66; towards Judea or the pleasant land, B. C. 63, and towards Egypt, on the South, B.C. 30; but the territory was still Greek: Greek in language, Greek in manners, and Greek in philosophy, but Roman in power. Why this power is exhibited in a Greek aspect rather than in a Roman, may be readily accounted for: the Roman dynasty lasted longer under the Greek Emperors than under those properly Roman; from the time of Constantine the Great to Constantine Paleologus there is a space of more than 1100 years, while from the year in which the Romans made their first conquests in Greece to Constantine, there are not 500. The double fulfilment of the prophecy moreover demands this construction: the Romans overthrew the Jewish Sanctuary, after it had been included in the Greek territory under Titus, and stood up against the Prince of

princes, under Pontius Pilate ; and Justinian, the Greek emperor, overthrew the government of the church by setting himself and the pope up as its infallible Rabbis, and again crucified our Lord spiritually by his and his successors' arbitrary persecutions of the Saints. When the Jewish transgressors had come to their full, the Romano-Greek horn discovered its terrible aspect towards them in the overthrow of their city by Titus ; when the crimes of the Christian church had come to their full in the sixth century, the same horn, by equally famous generals Belisarius and Narses, discovered its terrible aspect towards it, in the implanting within its sanctuaries the desolating abomination of the triune Antichrist. If the Romans in general were skilful in dark sentences, or legislative science, much more was Justinian, the great compiler of the civil law. "The vain titles," says Gibbon, VIII. xlv. n.n. 1, "of the victories of Justinian are crumbled into dust : but the name of the legislator is inscribed on a fair and everlasting monument. Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the CODE, the PANDECTS, and the INSTITUTES : the public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, *and the laws of Justinian still command the respect or obedience of independent nations.*" Through the whole period of the existence of the little Greek horn, it has been and is mighty not by its own power : mighty by the Romans, when there were no Greek emperors ; mighty by the popes, emperors, and kings of the West, when there were ; and again, when there were none, mighty by the French kings and the other powers of Christendom. And thus this Roman horn which took root in Greece, has magnified himself to the Prince of the

Host, Christ, making himself Head of the Church in all the kingdoms of Christendom, as for instance in our own country, where the faith is settled by Act of Parliament! He has not only stood up against the Prince of princes, when He tabernacled among us, in the literal fulfilment; but he will spiritually, now that HEAVEN IS OPENED upon him, stand up against the WORD OF GOD in the full glare of light, endeavouring to put down by brute force what cannot be vanquished by truth. He has always destroyed wonderfully: primarily by his sanguinary wars under his ancient Roman generals; and secondarily by his glorious heroes of latter times. In times of peace, also, he has destroyed many: primarily by his shows of gladiators, when one month cost Europe twenty or thirty thousand lives by those, and other cruel diversions; and secondarily, by his slaughter of the saints, when, that he might have a shew of religion for doing so, through his policy he has caused the craft of the Romish clergy, and their lying miracles to prosper in his hand, and he has decked out a spurious system of a Church with purple and scarlet, in order to persecute "those of understanding," who have been the fallen ones, with some colour of right. Dan. xi. 35. But as it is written, The Lord God Almighty will reward his servants, the prophets, and the saints, and them that fear his name, small and great, and will destroy them which destroy the earth, Rev. xi. 18, and shall cut them asunder and appoint them their portion with the hypocrites. Matth. xxiv. 51. The difference between the little increasing Romano-Greek Horn, and the Wilful King is—the former carries down the Roman Power to the end, while the latter carries it no farther down than to the overthrow of the Eastern emperors of the Romans by the Turks, A.D. 1453, when they came to their end, and none helped them. See ALTAR 2.

. *The Ten Horns.*—The ten peoples or kingdoms into which the Roman Empire was divided in the fifth and sixth centuries of the Christian era:—1. The Huns—2. The Ostrogoths—3. The Visigoths—4. The Franks—5. The Vandals—6. The Sueves and Alans—7. The Burgundians—8. The Heruli and Turingi—9. The Saxons and Angles—and 10. The Langobards; which is the catalogue given by Machiavel *Hist. Flor. Lib. 1.* See *CALENDAR*, pp. 10. 12. Supr.; Dan. vii. 7. Rev. xii. xiii. 1; xvii. 12. *And the ten horns which thou seest are ten kings which have received no kingdom as yet; but receive power as kings one hour (at the same time) with the beast.* Kings, *i. e.* kingdoms or line of kings. See KING. The three Præfectures which composed the Roman empire properly so called, were thus distributed among them. See ANGEL. 2. The Huns settled themselves in the diocese of Dacia, in the Præfecture of Illyricum, the only diocese which belonged to the Romans beyond the Danube, and which was the conquest of Trajan. The Ostrogoths settled themselves in the Italian and Illyrian dioceses of the Præfecture of Italy. The Visigoths occupied the province of Bœtica, part of Mauritania, part of Gallæcia, and Tarraconensis, in the Spanish diocese: and Aquitania Prima and Secunda, and Remi Populi, in the Gallican diocese of the Gallic Præfecture. The Franks occupied all the rest of the Gallican diocese, which did not fall to the Visigoths, excepting Lugdunensis Prima, Maxima Sequanorum, Carnensis, and Narbonensis, which fell to the Burgundians. The Suevi occupied the rest of the Spanish diocese, which did not fall to the Visigoths. The Vandals occupied the diocese of Africa with the Baleares, Sardinia, and Corsica. The Anglo-Saxons occupied Britannia Prima, Maxima Cæsariensis, and Flavia

Cæsariensis of the Britannic diocese. The Heruli and other barbarians under Odoacer, occupied what afterwards fell to the Ostrogoths. And lastly the Langobards or Lombards possessed the provinces of Venetiæ, Æmylia, Liguria, Flaminia, and Tuscia and Umbria, after the Ostrogothic monarchy fell. **SYNONYM**, *Rivers, Mountains*. See **BEAST**.

7. *The three little horns plucked up.* The kingdom of—1. The Heruli and Turingi; 2. The Ostrogoths; 3. The Lombards. Dan. vii. 8. See Faber's *Sacr. Cal. Proph.*

8. *The two horns of the earth-beast.* The two Præfectures of Italy and Gaul, over which the Pope's spiritual jurisdiction extended, *i. e.* over two-thirds of *The Man*, the other third belonging to the Greek Emperors, and afterwards to the Turks. Rev. xiii. 11. See **MAN**. **ANGEL**. 2.

9. *The seven horns of the Lamb.* Perfection of power. Omnipotency. Rev. v. 6. Matth. xxviii. 18. *And Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth.*

10. *Four horns of the altar.* All quarters of the church. See **ALTAR** 2. Rev. ix. 13. *A (Gr. one) voice from the four horns of the golden altar, which is before God, from all quarters of the church.*

HORSE —The symbol of war and conquest. Zech. x. 3. *For the LORD of Hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle.*

1. *White horse.* Spiritual conquest. Rev. vi. 2; xix. 11, 14.

2. *Red horse.* The breaking out of bloody wars. Rev. vi. 4.

3. *Black horse*. Scarcity attended with frugality. Rev. vi. 5.

4. *Pale horse*. Pestilence, famine, the sword, and wild beasts. Rev. vi. 8.

5. *Horses*. The cavalry of the Turks poetically confounded with and put for their artillery. Rev. ix. 17, 19. *And thus I saw the horses in the vision—the heads (the fore part or muzzle) of the horses (the cannons) were as the heads of lions (sending forth a devouring, ravenous fire): and out of their mouths (the entrance of the bore) issued fire and smoke, and brimstone. For their power is in their mouth (the entrance of the bore), and in their tails (the rest of the cannon behind the muzzle): for their tails were like unto serpent's (very long as the first cannon were), having heads (the vent-field, where the vent or touch-hole is, where the principle of life and the poison is situated, as the case is with serpents), and with them they do hurt; since in the vent-field the charge is set fire to, or the piece is primed for the discharge. "All the ancient cannon were unnecessarily long and clumsy. They were of immense calibre, and as the means of boring iron masses of such magnitude were then wanted, they were necessarily formed of iron bars, fitted together lengthwise, and confined by strong hoops of iron; sometimes the bars were soldered together, but still the hoops could not be dispensed with." Encycl. Metrop. ARTILLERY. See HEAD 5.*

HOST.—See HEAVEN, 5. STARS.

HURT.—See TORMENT.

IMAGE—Of gold, silver, brass and iron. The four great monarchies of the world. Dan. ii. 31—45.

2. *Image of the Beast*. See BEAST, 9.

INCENSE.—Prayer, or the devotion of the heart in offering up prayer to God. Ps. cxli. 2. *Let my prayer be set forth before thee as incense.* Rev. v. 8. *Golden vials full of incense, which are the prayers of saints.* Rev. viii. 3, 4.

ISLAND.—A capital city or small state. Rev. vi. 14; xvi. 20. When an island is moved out of its place, it means the political relations of a state are changed; when an island flies away, it may mean, that a state has entirely lost its political existence. **SYNONYM**, *Fountain*.

ISLES.—This plural denomination, when connected with Gentiles, embraces, besides the Isles of the Mediterranean sea, Europe, Asia Minor, (which is between the Euxine and Caspian sea), Media, and the land of Magog, or the Scythia of the ancient Greeks (Russia). See Rosenmüller Schol. on Gen. x. 5. In Dan. xi. 18, the *isles* signify the countries west of Judea, the Romans in particular. See **CHITTIM**.

JERUSALEM.—1. The Jewish polity. Dan. ix. 25.

2. The Christian Church, Dan. ix. 25, in the *secondary* fulfilment. St. Paul, by teaching us that the Gentiles were made fellow-heirs of the same body with the Jews in Christ, Eph. iii. 6, thus directs us to interpret many of the highly figurative prophecies in the old Testament of the Christian church. *For by one spirit are we all baptised into one body, whether we be Jews or Gentiles whether we be bond or free: and have been all made drink into one spirit.* 1 Cor. xii. 13. Thus the *holy city* at Rev. xi. 2, can be interpreted of nothing else but the Christian Church.

3. *New Jerusalem.* The assemblage of just men made perfect. Gal. iv. 26. *Jerusalem which is above is free*

which is the mother of us all. Rev. xxi. 10. *The holy Jerusalem, descending out of heaven from God.* See BRIDE.

JEWS.—Christians who worship in spirit and in truth, as opposed to Gentiles, those nominal Christians, who do not. Rev. xi. 2. Rev. ii. 9. *I know thy works and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.* iii. 9. *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.* We think that there is no doctrine more pernicious or more contrary to the gospel, than that which teaches, that the Jews after the flesh are to be restored to the Holy Land; we think that it is undoing all what the holy apostle Paul laboured to inculcate in his epistles. *He is not a Jew which is one outwardly—He is a Jew which is one inwardly.* Rom. ii. 28, 29. *There is no difference between the Jew and the Greek, i. e. Gentile: for the same Lord over all is rich unto all that call upon him.* Rom. x. 12; Gal. iii. 28; Col. iii. 11. See JERUSALEM, 2. It follows then that the Jews inwardly, or true Christians, are the heirs of all the promises made in the Old Testament; and the restoration of the Jews is the restoration of mankind to eternal life and the heavenly Canaan, which they forfeited by the disobedience of Adam, “till one greater man restore us and regain the blissful seat.” Another thing is the *conversion* of the Jews after the flesh. Rom. xi. 25, 26. Then they are engrafted again upon their old stock, upon which we the Gentiles after the flesh have flourished in their place, being the seed of Abraham by promise. *In thy seed shall all the nations of the earth be blessed.* Gen. xxii. 18.

And so the standing up of Michael for the children of Daniel's people, at Dan. xii. 1, is his standing up for the Christian church at the Reformation. "Know ye therefore that they which are of faith, the same are the children of Abraham," and consequently Daniel's people. Gal. iii. 7. By which it is plain, that they who are not of faith, are not Daniel's people, which are the Jews after the flesh.

JEZEBEL.—Probably a portion of the Heathens, who adopted Christianity, while they retained their own idolatrous practices and enticed others who were real Christians to do the same. Rev. ii. 20.

KEYS.—Power, Authority. Rev. i. 18. *I have the keys of Hades and of Death*; that is, power and authority over the souls of the good and wicked, to appoint each class its particular state, after departure from this life. Rev. iii. 7.

KILL.—1. Literally. Rev. vi. 4, 8, 11; xiii. 10, 15.

2. To eradicate. Rev. ii. 23. *I will kill her children with death.* I will put an end to proselytism to the false church by removing her disciples by death.

3. To subdue or conquer. Rev. ix. 5, 18, 20; xi. 7. See **TORMENT**.

4. To convince or convert by preaching. Rev. xi. 5. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.*

KING.—1. A succession or line of kings over the same kingdom, put also for the kingdom itself. Dan. vii. 17. *These great beasts which are four, are four kings, which shall arise out of the earth.* 23. *The fourth beast shall be*

the fourth kingdom upon earth, i. e. the fourth king is the fourth kingdom. Dan. vii. 24. Rev. xvii. 10. The seven heads are also seven kings, i. e. seven lines of kings over seven kingdoms, 12. The ten horns which thou sawest are ten kings, i. e. ten lines or series of kings over ten kingdoms, or ten kingdoms themselves. See HORNS, 6.

2. *The Wilful King.* The Eastern Latino-Greek Emperors of the Romans from A.D. 553, to 1453, put also for the Latins or Franks of whom they take the lead. Dan. xi. 36—45. *And that King shall do according to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done. Neither shall he regard the god of his fathers, nor the Desire-of-Women, nor regard any god : for he shall magnify himself above all. But for a god shall he honour Guardians instead ; and for a god whom his fathers knew not, shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do : to the supporters of the Guardians, the people who shall strenuously uphold the god, he shall multiply honour ; and cause them to rule over many, and divide the land for their reward. But at last the KING OF THE SOUTH shall push at Him. And the KING OF THE NORTH shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and shall enter into the countries, and overflow and pass over, and enter into the glorious land ; (and many countries shall be overthrown : but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon) ; and shall stretch forth his hand upon the countries ; and the land of Egypt shall not escape ; for*

he shall have power over the treasures of gold and silver and over all the precious things of Egypt; and Libyans and the Cushites shall be at his steps. And the kings of the East and of the West shall trouble Him (the Wild King): therefore He go forth with great fury to destroy and utterly to overthrow many, and shall plant the tabernacles of His glory between the seas in the glorious holy mountain, His end shall come, and none shall help Him.

By this king's being mentioned specifically, it is clear that he must be some particular king mentioned in the Bible, and none can answer so well to the description of a king mighty, but not by his own power, the Roman-Latino-Greek horn of the he-goat, under whom the power of the East as well as the regal powers of the West are included. According to the comprehensive scale of prophecy, the Roman-Latino-Greek Emperors or Empire neither regard the true God, nor, what then might be expected they would, did they regard the false gods of their ancestors, but introduced a new, unheard-of sort of worship, the worship of tutelary saints and angels. See **MAN OF SIN, THE ANTICHRIST, DENY**. The Emperors at the head of the Popes and Kings patronised this sort of craft; as strenuous supporters of it, the clergy, were munificently rewarded for their idolatry, with grants of lands and various sorts of endowments, in the Roman-Latino-Greek Empire. But at last the Saracens from the south or Arabians attacked it; the Ottoman Turks from the north or the Minor, invaded it, and took it, as well as the Holy Land, Syria and Egypt, though not able to subdue the Jews and Moab and the chief of the children of Ammon and the Arabians. In vain had the Latins undertaken the memorable crusades, and gone forth with great power to destroy the preceding invaders, the Seljukians, At

and Kharismians, who came from the *North*, Tartary, and from the *East*, Persia, and caused exceeding alarm to the whole Latino-Greek Empire—in vain did they plant the tabernacles of their palace, in the glorious holy mountain of Jerusalem, and raised it into a kingdom under Godfrey de Bouillon: the Greek Emperors at last came to their end under the Ottoman Turks through the greatest negligence of the other powers of Christendom, and henceforth the Latino-Greek Empire *was and is not, and yet is* in a French dynasty. See ALTAR, 2. CANON OF ANTICHRIST, p. 39, note 8. BEAST, 6. p. 71.

3. *King of the North.* The ascendant king, kingdom, (or people north of Jerusalem, as the case may be), Syria and Asia Minor, under the Seleucidæ or the Ottomans, the term *North* being used, it seems, to give sufficient latitude to the interpretation. Dan. xi.

4. *King of the South.* The ascendant king, kingdom, or people south of Jerusalem, (as the case may be) the Egyptians or Saracens of Arabia, the term *South* being used, it seems, to give sufficient latitude to the interpretation. Dan. xi.

5. *The Eastern Kings.* The Eastern kingdoms, more particularly those which once composed the Babylonian Assyrian Empire: *Babylonia, Mesopotamia, Cilicia, Syria, Phœnicia, Judea, Persia, Arabia, and Egypt*, unto the borders of *Ethiopia or Abyssinia*. Judith, i. 6—10. See Dr. Hales' *Analysis of Chron.* vol. iii. p. 64. Rev. xvi. 12. *That the way to the Eastern kings might be prepared.* That the way to the Eastern kingdoms might be prepared for the introduction of the gospel there. Dan. iv. 16. *Let a beast's heart be given unto him; and let seven times pass over him.* Dan. vii. 4. *I beheld, till it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it, till the*

Babylonian kingdoms were converted to Christianity at the end of the seven times, or 2520 years. See *MAN*. *That the way of the kings from the risings of the sun might be prepared* is the literal translation of Rev. xvi. 1, but it is a Hebraism which has a directly opposite sense to what the English words bear. Thus Jerem. ii. 13. *The way of the Assyrians, is the way to the Assyrians*. Gen. iii. 24. *The way of the tree of life, is the way to the tree of life*. Exod. xiii. 17, 18. *The way of the land of the Philistines, and the way of the wilderness, is the way to the land of the Philistines, and the way to the wilderness*. In Gen. xvi. 7; xxxv. 19; xxxviii. 14, the Septuagint has preserved the Hebraism, where the English has not. In the N. T. Matth. x. 5—*Go not into the way of the Gentiles*, means, *Go not into the way to the Gentiles*. The place to which the way leads, says Gesen. Lex. follows as a *genitive* in Hebrew, not as a dative. Again, “those from the risings of the sun,” means “those toward or of the risings of the sun,” i. e. *eastward, eastern*, as in the Septuagint, Job. i. 3; Is. xi. 14. In Gen. xxv. 6; Judges, vi. 3, the Septuagint translates the Hebrew literally, “the children of the risings” instead of *from the risings*. Nevertheless, though the Hebrew has not *from*, but *of*, yet the *from* is a Hebraism and signifies *towards* when in conjunction with *east*; as מִקְדָּם Gen. ii. 8; xii. 8. See Gesen. Lex.

6. *Kings and Priests*. See under CANDLESTICK, p. 126, &c.

LAKE OF FIRE.—See DEATH, 6.

LAMB, OR LAMBKIN.—The Messiah, Christ. John, i. 29—*Behold the Lamb of God, which taketh away the sin of the world*. Rev. xiii. 8. *The Lambkin slain from the foundation*

of the world. Rev. v. 12. *Worthy is the Lambkin that was slain.*

LAMP, OR LIGHT.—1. *The Seven lamps or lights.* See Acts, xx. 8. Perfection of light. Rev. iv. 5. *Seven lamps of fire burning before the throne, which are the seven spirits of God.* 1 John, i. 5. *God is light, and in him is no darkness at all.* John, viii. 12. *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

2. *A burning lamp or light.* A Christian church. See Matth. v. 14; John, v. 35; Rev. viii. 10. *There fell a great star from heaven* (from the established Roman church) *burning as it were a lamp.* The Arian Church expelled the Empire by persecutions seek refuge among a part of the ten gothic peoples, and imbue it with their doctrines. Mosh. Ecc. His. Cent. 5. p. 2. c. 5. s. 4.

LAMPBEARER.—See CANDLESTICK.

LEAVES.—*Leaves of the tree of life.* The perpetual sustenance of the eternal life of the saved by the Tree, the Lord of Life, who upholdeth all things by the word of his power. Hebr. i. 3; Rev. xxii. 2. *And the leaves of the tree were for the healing of the nations, for their restoration to that eternity which they had lost by the fall of their common parent.*

LEOPARD.—1. A swift, powerful, rapacious enemy. Dan. vii. 6. *I behold, and lo, another, like a leopard,* i. e. Alexander's Greek Empire.

2. Justinian's Franco-Latino-Romano-Greek Empire.

Rev. xiii. 2. *And the beast which I saw was like unto a leopard.*

LIFE.—Immortality. Rev. ii. 7. See TREE OF LIFE.

LIGHT.—Christ. Rev. xxi. 23. *The Lamb is the light thereof.*

LIGHTNINGS.—See THUNDERINGS.

LION.—1. An emblem of fortitude and strength. Rev. v. 5. *The Lion of the tribe of Judah, Jesus Christ, who sprang from this tribe.*

2. An emblem of greatness. The Assyrian Empire.—Dan. vii. 4.

LOCUSTS.—Ravaging, marauding armies. The Saracens. Rev. ix. 3. The locusts were not to hurt the grass of the earth, nor any green thing, nor any tree, which is only to shew that they were not to be real, but symbolical locusts ; for in reality they must have hurt the *unsealed men* frequently by doing these very things. See TORMENT.

MAHUZZIM.—*Guardians.* See *Parkhurst. Hebr. Lex.* Dæmon or tutelary gods, as the guardian saints and angels were, of the corrupt Christian church; which were patronised by the Greek emperors, and especially by Justinian. “He had secured the patronage of the Virgin, and St. Michael the archangel; and his recovery from a dangerous disease was ascribed to the miraculous succour of the Holy Martyrs Cosmas and Damian.” Gibb. viii. xlvii. n. n. 80. St. George had England;

St. Andrew, Scotland ; St. Denis, France ; St. James, Spain ; St. Mark, Venice ; &c. Dan. xi. 38. *But for a god, Guardians shall he honour instead ; and for a god whom his fathers knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things.*

“ The meaning evidently is, that he should establish the worship of *Mahuzzim*, of *protectors, defenders, and Guardians*. He should worship them as God ; and who is there so little acquainted with ecclesiastical history, as not to know that the worship of *saints*, and angels was established both in the Greek and Latin Church ? They were not only invoked and adored as patrons, intercessors, and guardians of mankind ; but festival days were instituted to them ; miracles were ascribed to them ; churches were erected to them ; their very relics were worshipped ; and their shrines and images were adorned with the most costly offerings, and *honoured with gold and silver, and with precious stones and with desirable things*. And what renders the completion of the prophecy still more remarkable is, that they were celebrated and adored under the title of *Mahuzzim*, of *bulwarks and fortresses*, of *protectors and guardians* of mankind. Mr. Mede and Sir Isaac Newton have proved this point by a great variety of authorities cited from the fathers and other ancient writers. It may be proper to recite some of the principal. Basil, a monk, who was made bishop of Cæsarea in the year 369, and died in the year 378, concludes his oration upon the martyr Mamas, with praying, “ that God would preserve the church of Cæsarea unshaken, *being guarded by the great towers of the martyrs.*” In his oration upon the forty martyrs, whose relics were dispersed in all places thereabouts ; “ These are they,” saith he, “ who having taken possession of our country, “ *as certain conjoined towers, secure*

it from the incursions of our enemies: and he further invokes them, "*O ye common keepers of mankind, good companions of our cares, coadjutors of our prayers, and powerful ambassadors to God,*" &c. Chrysostom in his thirty-second homily upon the epistle to the Romans speaking of the relics of Peter and Paul, "This corpse saith he, meaning of Paul, "fortifies that city of Rome more strongly than any tower, or than ten thousand rampires, as also doth the corpse of Peter. Are these strong *Mahuzzim*? In his homily likewise upon the Egyptian martyrs he speaketh after this manner, "The bodies of these saints fortify our city more strongly than any impregnable wall of adamant; and as certain high rocks prominent on every side, not only repel the assaults of these enemies, who fall under the senses as are seen by the eyes, but also subvert and dissipate the snares of invisible demons, and all the stratagems of the devil." Hillary also will tell us, that neither the guards of saints, nor (angelorum munitiones) the *bulwarks* of angels are wanting to those who are willing to stand. Here *angels* are *Mahuzzim*, as *saints* were before. The Greeks at this day, in their *Preces Horariæ*, thus invoke the blessed virgin, "O thou virgin mother of God, thou impregnable wall, thou fortress of salvation (מִצְדָּתֵנוּ Psal. 28.) we call upon thee, that thou would frustrate the purposes of our enemies, and be a fence to this city:" thus they go on, calling her *The Hope, Safe-guard, and Sanctuary of Christians*. Gregory Nyssen in his third oration upon the forty martyrs calleth them (δορυφόροι καὶ υπερασπισται) *guarders and protectors*: Eucherius his St. Gervase the perpetual (propugnator) protector of the faithful. Theodoret calleth the holy martyrs *guardians of cities, lieutenants of places, captains of men, princes, champions and guardians, by whom*

disasters are turned from us, and those which come from devils debarred and driven away. By these and other authorities it appears, not only that *Mahuzzim* were worshipped, but they were worshipped likewise as *Mahuzzim*. This superstition began to prevail in the fourth century; and in the eighth century, in the year 787, the worship of images and the like was fully established by the seventh general council, and the second which was held at Nice: such different fortune attended that city, that there the first general council established orthodoxy, and there also the seventh established idolatry by law." Bp. Newton on the Prophecies, Vol. i. p. 418, —421. See DEVILS.

MAN.—A man's heart in opposition to a beast's heart. A converted or Christian state or condition in opposition to an heathen state or condition. Dan. iv. 16; vii. 4.

MANNA.—1. The bread of life. John, vi. 26—50.

2. *Hidden manna.* The ineffable joys of immortality. Rev. ii. 17. *To him that overcometh will I give to eat of the hidden manna.*

MARK.—*Mark of the beast.* Either the name of the beast, or the number of his name: CÆSAR OF THE ROMANS, קיסר רומים, *Keisar Romim*; and HIS HOLINESS OF ROME, קדשו רומי, *Kodsho Romei*, or ROMAN SAINT, קדוש רומי, *Kedosh Romei*. Rev. xiii. 16, 17, 18. *And it causeth all, both small and great, rich and poor, free and bond, to receive a mark in their hand, or in their foreheads: and that no man might buy or sell, save he that had THE MARK, either THE NAME OF THE BEAST, or THE NUMBER OF HIS NAME. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six*

Hundred and three score and six. Rev. xiv. 11. And the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. xv. 2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God. Rev. xx. 4.

We must understand that it was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of that deity to whom they were devoted. These marks were usually impressed "on their right hand, or on their foreheads." It is an allusion to this ancient custom that the worship of the three-one Antichrist, that is, submission to his spiritual power and authority is called his mark or token of belonging to him, which is here, his name or the number of his name; which mark is said to be received in the *foreheads* of those who live in open servitude to him, and his clergy, and in the *right hand* of those who act by an understood submission, as the laity who enjoy particular privileges on that account. In the same manner those who adhere to the only Head, Christ, are said to have his or his Father's name written in their foreheads. Rev. iii. 12; xiv. 1. The *Name of the beast* and the *Number of his Name* must be two distinct things. The *Number* of his Name must mean some other name, the sum of whose letters is equivalent to the sum of the letters of the *Name* of the beast. For it must be known that the ancients, viz. the Hebrews, and Greeks, and Romans, expressed their numbers not by figures, as we do, but by letters of their alphabet, and that consequently by *number of a name*, must be meant the amount of the numbers which the

letters of such name respectively signify. We are told, that the number of the name is 666 ; therefore the name must be some Hebrew or Greek word or words, the amount of whose letters will give that number. That it is a *Hebrew* word is not unlikely, from the circumstance of such words being used in the Revelation of St. John, to signify any thing mystical, as *Abaddon*, *Armageddon*, which are both Hebrew words. Let there be then two Hebrew Names, one the Name of the Beast, and the other some Name, whose numerals added together, are equivalent to the amount of the numerals of the Name of that Beast, and which bears some relation to the character of the Beast ; and let קיסר רומים (*Keisar Romim*), THE CÆSAR OR EMPEROR OF THE ROMANS be the Name of the Beast, and קדוש רומי (*Kedosh Romei*) or קדשו רומי (*Kodsho Romei*) both which have the same letters, and which signify respectively, HOLY ONE OF ROME, or SAINT OF ROME, and HIS HOLINESS OF ROME, be the Number of his name ; then we have,

ק	100	ק	100
י	10	ד	4
ס	60	ו	6
ר	200	ש	300
ר	200	ר	200
ו	6	ו	6
ם	40	ם	40
י	10	י	10
ם	40		—
	—		666

666

the identical numbers. The *Masoretes* made the Hebrew ם *m*, when written ם, that is, when final, to stand for 600, but *that* is only a later invention : see Gesenius *Lehrgebäude der Hebr. Spr.* 5, 2 : and the *Cabalists*, whose art consists in this sort of puzzle, do not use the *m*

final, or \beth for more than 40, as may be seen in an example of that part of their art called *Gematria* of which the above is an instance, in Schoettgen's *Horæ Hebraicæ et Talmudicæ*. Tom. II. p. 55. The *Gematria* is, when any two words or phrases occurring in different texts and containing letters of the same numerical amount, are deemed mutually convertible; and when any one or more words consisting of letters, which, on being cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latent signification of that text. Thus, because the two words $\beth\aleph\aleph$ and $\aleph\aleph$ are of the same amount, the Cabalists conclude that they relate to the same person; and in making that amount, they use the \aleph final or \beth only for 40, as above said—thus,

\aleph	40	\aleph	90
\aleph	50	\aleph	40
\aleph	8	\aleph	8
\beth	40		<hr/>
	<hr/>		138
	138		

To adduce another instance, where the final \aleph \beth is used for 40, by the Cabalists, we take from the same author Schoettgen. Tom. II. p 285 :

\aleph	1	\aleph	10
\aleph	4	\aleph	6
\beth	40	\aleph	4
	<hr/>	\aleph	5
	45	\aleph	1
		\aleph	6
		\aleph	1
		\aleph	6
		\aleph	5
		\aleph	1
		<hr/>	
			45

The קיסר רומים (*Keisar Romim*) therefore is rightly cast up, and makes 666, the number required. It has also required “ understanding to count the number ” as many probably have missed the name, for the want of knowing the proper value of a Hebrew *final m*. It is also the correct way of spelling those words, as any one will see who refers to Castell’s *Heptaglott Lexicon* or Schindler *Pentaglott* under קסר. It is also correct Hebrew, requiring neither addition of articles, nor any thing else. קיסר requires no article before it, because it is a title, see Is. *Hebr.* ix. 6 ; רומים requires no article before it, for we have, *Jen.* xiv. 2. מלך צבויים *King of the Zeboïm*, Josh. xiii. 3. *Judges*, xvi. 5. סרני פלשתים *Lords of the Philistines*. It is also the way in which the Orientals would have expressed the title of the Emperor of the Romans; for we have the Ottoman Prince, Bajazet, styled by Timour and the Orientals, the *Kaissar of Roum*, the Cæsar of Rome, that is, of the Turkish province of Rome, in imitation of the Emperors of the Romans, Gibbon, xii. lxv. n. n. 32 ; and there is no other word which will answer to Emperor in Hebrew but קיסר. The Emperor is always called Cæsar in the New Testament, and that exactly twenty times. In Germany, where the title has been used this thousand years, Cæsar, *Kaiser*, is the only word which stands for Emperor. The number of the beast was to be the number of a *man*; i. e. under the symbol of a beast, a *man* was intended, not the *empire*: and Cæsar of the Romans the name or title of the man, the head of the empire. It is certainly not the name of *all* the heads of the beast. Nor was it to be. For St. John (Rev. xvii. 11) expressly declares, that the beast which he principally intends, is *by* one head of it, the eighth head, or one of the seven *lived*: so that it is not at all necessary to have a name descriptive of all the heads, as it would not then be par-

ticular enough. Now it was these Roman Emperors who first made the Church the creature of the State; and every national church knows, (for whether Protestant or Catholic, they all have this mark of the beast upon them,) with what honour it worships the names of the Roman Emperors, Constantine the Great, Theodosius the Great, and Justinian, for first laying the basis of that church prostitution to the civil power, which has ever since obtained among those nations who "agreed and gave their kingdom" up to the same unscriptural slavery. The German Roman Emperors especially thought the government of the church entirely within their province; and they stamped every subject of theirs, with as it were, the mark of their name, or with that of his Holiness of Rome as though body and soul had been their property, and that of the Holy Roman Church. The German Emperor maintained his supremacy in Christendom as temporal head of the church, and that of his holiness as spiritual, thus fulfilling the prophecy Rev. xiii. 17, as shewn at pp. 93 and 405. When the Eastern Roman Emperors fell by the Turkish sword, the line was continued on in the dynasty of French kings, as shewn in our *Canon of Antichrist*, p. 39. who had assumed the titles of the *Eldest Son of the church*, and *his Most Christian Majesty*. They never have all assumed, it is true, the title of *Emperor of the Romans* in consequence of the sale of the Eastern Empire to them by the last resident Roman Emperor, Andrew Paleologus; but as the title is theirs by right, and as it never signified any thing more than a mere dignity when worn by the Eastern Emperors themselves, whether it be real or fictitious in the French kings it little matters, so long as they answer in other respects to the character of the beast, in which we have shewn they do under Article BEAST, p. 81. "The division of

the Roman world," says Gibbon, (V. xxxii. n. n. 1.) "between the sons of Theodosius marks the final establishment of the Empire of the East, which from the reign of Arcadius to the taking of Constantinople by the Turks, subsisted one thousand and fifty-eight years in a state of premature and perpetual decay. The sovereign of that empire, assumed, and obstinately retained the vain, and *at length fictitious title* of Emperor of the ROMANS; and the hereditary appellations of CÆSAR and AUGUSTUS continued to declare, that he was the legitimate successor of the first of men who had reigned over the first of nations." See also p. 74. On the fall of the Eastern empire Charles VIII. of France was declared Emperor of the East at Rome, and in a public festival assumed the appellation and purple of *Augustus*, at the time, when, according to Mr. Hallam, France was consolidated into a great kingdom, and the feudal system was at an end. (*Russell Modern Europe Pt. 1. Let. iv. Note iv. Gibb. xii. lxviii. n. n. 91. Hall. Mid. Ages, Vol. 1. Chap. 1. Pt. 2. ad fin.*) Who has not also heard of the numerals of the Latin name of the founder of the French monarchy, and the most frequent name of the French kings, Clovis or Louis, LVDoVICVs, making, when added together, the enigmatic number 666?—See HARLOTS. BEAST pp. 81—84.

MEN (THE).—1. Those who have not the seal of God on their foreheads, but are the worshippers of the Beast, i.e. give up the kingdom which they have received, and submit to the ecclesiastical authority of the civil power. Rev. ix. 15, 18.—See NUMBER.

2. *Third part of the Men.* Either of the Three Præfectures of Italy, Gaul and Illyricum, into which the Western Empire was divided, and over two thirds of

which the Pope held his spiritual sway.—See ANGE~~LS~~, 2. The Eastern and Western Empires together were divided into four Præfectures, three of which composed the Western Empire, and the other the Eastern Empire. Each of the three in the Western Empire is called *the third part of The Men*; and the one Præfecture of the Eastern Empire is called, *The great river Euphrates*.

MICHAEL is the name of an angel signifying *Who is as God*. He is called in Daniel, the Prince of the Jews, (Dan. x. 21,) *your Prince, the great Prince which standeth up for the children of thy people*, (Dan. xi: 1), and he must consequently be *the Prince of the Host*, and the *Prince of princes* against whom the little horn of the he-goat stood up, (Dan. viii. 11, 25), and therefore Christ. He must therefore also be the same as *the Messenger or Angel of the Covenant*, (Mal. iii. 1,) and the same *Angel of the Lord* who went before the Israelites into the land of Canaan, of whom God says, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him." (Ex. xxiii. 20, 21.) He must therefore also be the *Captain Prince of the Host* who appeared to Joshua. (Josh. 5. 14, 15). We thus see that Messiah was Prince of the Jews before he became incarnate; and consequently that a passage in the celebrated prophecy of the seventy weeks in Dan. ix. 25, instead of being rendered "*until Messiah the Prince*," may be translated "*so long as Messiah is Prince*," as given at pp. 170, 173, 174, above. Michael seems to be no real person, but a symbolical representation of the Son of God, as the Word or Essence of God, his power and wisdom, exercised in character.

their future manifestation in flesh in the compound person of the Son; and according to Schoettgen in his *Horæ Hebraicæ et Talmudicæ* Tom. ii. p. 6, the *Schechinah* or glory of God, which says he, no one, who was at all acquainted with these matters, ever denied was the *Divine Essence*, was the same as Michael. Sohar Genes. fol. II. col. 41. *Ubicumque inveneris Michaellem qui est primus illorum (angelorum) ibi subintellige Schechinam.* (Wherever you find Michael, who is the first of those angels, there understand the Schechinah). Schemoth Rabba. Sect. 2, fol. 104, 3. *Ubicumque Michael apparuisse dicitur illud semper de gloria majestatis divinæ, intelligendum est.* (Wherever Michael is said to have appeared, that is always to be understood of the divine majesty). Schoettgen *Hor. Hebr. et Talm.* Tom. ii. de Messia. Lib. 1. cap. 1, sec. 26, p. 15. Again Schemoth Rabba Sect. 2, fol. 104, 3, *Ubicumque Michael apparuit חוּמָא כְבוֹד שְׁכִינָה, ibi fuit gloria Schechinæ.* (Wherever Michael appeared, there was the glory of the Schechinah), 3, p. 8. And that the Schechinah was considered to be Messiah or Christ, appears from Sohar Genes. fol. 88, col. 348, from the version of Sommer, p. 43. *Hic filius est pastor fidelis. De te dicitur, Psalm, ii. 12. Osculamini filium, it v. 7. Tu es filius meus. Est autem ille Princeps Israelitarum, Dominus super inferiora, dominus angelorum ministrantium, filius supremi, filius DEI O. M. et Schechina gratiosa. De quo etiam, respectu retributionis supremæ, tanquam de Messia filio Josephi dicatur. 2 Samuel, xii. 13. Etiam Jehova abstulit peccatum tuum, non morieris. Per illum quippe reconciliatus est David.* (He is the faithful shepherd. Of thee it is said, Ps. ii. 12, *Kiss the Son*, likewise, v. 7. *Thou art my Son*. And he is the Prince of the Israelites, the Lord over the lower world, Lord of ministering angels,

son of the Highest, son of the God of the whole world and the gracious Shechinah. Of whom also as of Messiah, the son of Joseph, it is said with respect to the law of retribution, Sam. xii. 13. *The Lord also hath put away thy sin, thou shalt not die.* For as much as through him David was reconciled.) Again Sohar chadasch, fol. 45, 2 at Is. ii. 19. *And they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty; Hæc est Schechina quæ ab illo tempore et postea exaltabitur; ומשיח בערה et Messias est cum ea.* (This is the Shechinah, which from that time and afterwards shall be exalted; and Messiah is with it.) But St. Paul at once tells the Hebrews in his Epistle, i. 3, that Christ was the Schechinah, and thus to be that Michael by whom they considered the Schechinah to be meant. For he says that Christ is the ἀπαύγασμα τῆς δόξης *the effulgence of the glory* of God, by which is to be understood the Schechinah.—See John, i. 14.

MILLENNIUM.—The thousand years or interval between the first and second Resurrection. Rev. xx. 2—7. This seems to have been originally a Jewish or Rabbinical myth, which our Lord, working according to his custom upon materials already at hand, adopted into his system, as possibly he has done with other myths in the Old and New Testament, by giving them a new meaning.—See DEATH, 5 and 6, DRAGON. BRIDE. DAY, 7. RESURRECTION.

MONTH.—1. Thirty prophetic days, i. e. literal years. By comparison of Rev. xii. 6. with xii. 14. it appears that a time or year is equal to 360 days, which gives thirty days for a month.—See TIME.

2. *Forty and two months.* Twelve hundred and sixty prophetic days. Rev. xi. 2; xiii. 5.—See DAY, 1, 5.

3. *Five months.* One hundred and fifty prophetic days. Rev. ix. 5, 10.—See DAY, 8.

MOON.—A church or religious body.

1. The Christian church. Rev. xii. 1. *A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.* That great city Rome, xvii. 18, the Roman Empire, (of which every inhabitant was a citizen of Rome according to the edict of Caracalla) incorporated into the Christian covenant, *built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.*

2. The Pagan hierarchy. Rev. vi. 12. *And the moon became as blood.*

3. The Roman church. Rev. viii. 12.

4. *The third part of the moon.* The third part of the Roman church which extended over the three Præfectures of Italy, Gaul and Illyricum. Rev. viii. 12. The third part of the moon *was smitten; i. e.* the Roman church in the Præfecture of Gaul was lost to Euric the Visigoth, and Arianism, A. D. 476—485. Gibb. vi. xxviii. n. n. 5.—*Note.* The Roman church must be distinguished from the Papacy.

MOUNTAIN.—1. Kingdom, nation. Rev. vi. 14; xvi. 20.—SYNONYM, *Horn, River.*

2. *The burning mountain or volcano.* The desolating Nation of the Huns. Rev. viii. 8.

3. The universal kingdom of Christ. Dan. ii. 35.

MOUTH.—The entrance of the bore of cannons. Rev. ix. 17, 18, 19.

NAKED.—Destitute of the image of God, not clothed with the garment of holiness and purity. Rev. iii. 17. *And knowest not that thou art wretched, and miserable, and poor, and blind, and naked,* Rev. xvi. 15. *Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame*—2 Cor. v. 2, 3. *For this we groan, earnestly desiring to be clothed upon with our house which is from heaven—if so be that being clothed we shall not be found naked*—

NAME.—See MARK.

NAMES.—Persons. Acts, i. 15. *The number of the names together were about an hundred and twenty.* Rev. iii. 4. *Thou hast a few names in Sardis.* Rev. xi. 13. *And in the earthquake were slain names of men seven thousand.*

NIGHT.—1. Corrupt doctrines and practice. Rev. xxi. 25. *There shall be no night there.*

2. The moon and stars or idolatrous Christian church—Rev. viii. 12. *And the day shone not for a third part of it, and the night likewise.*

NORTH.—See KING.

NUMBER.—See MARK.

OLIVE.—*The two olive trees.* The two divisions of the Church of Christ, the olive being an emblem of peace. See CANDLESTICKS, 2. 1 Cor. xiv. 33. *God is not the*

author of confusion, but of peace, as in all churches of the saints, Rom. viii. 6. To be spiritually minded is life and peace. Rom. xiv. 17. The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. John, xiv. 27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Rom. x. 15. How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Eph. ii. 14. He is our peace.

PALMS.—Symbols of joy after a victory attended with antecedent sufferings. Rev. vii. 9. *I beheld, and lo, a great multitude,—clothed with white robes and palms in their hands.*

PARADISE.—1. The intermediate state of the good after death. Luke, xxiii. 43. *To day shall thou be with me in Paradise.* **SYNONYM,** *Hades, Mount Sion, Underneath the Altar, &c.*

2. *The Paradise of God.* The state of man upon his resurrection, then endowed with eternal life both as to body as well as soul. Rev. ii. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.* “The Jews used the word *Paradise* to denote two different places: 1st, the upper *Paradise*, or *Paradise of God*, the celestial *Paradise*, *Heaven*. So 2 Cor. xii. 4. 2dly, the *ᾍδης* (*Hades*), or *Place* appointed for the souls of the pious after death, who *they* maintained would there remain until the resurrection.” Bloomfield’s *Critical Digest* on Luke, xxiii. 43.

PILLAR.—An ornament as well as a support. Rev. iii. 12. *Him that overcometh will I make a pillar in the temple*

of my God; and he shall go no more out. Gal. ii. 9. James, Cephas, and John, who seemed to be pillars. 1 Tim. iii. 15. These things I write unto thee—that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, as a pillar and stay of the truth.

PRINCE.—*The Prince of the kings of the earth. Jesus Christ. Rev. i. 5. Dan. x. 13. Michael, one of the chief princes, came to help me. Dan. x. 21. Michael your prince. Dan. xii. 1. Michael the great prince which standeth for the children of thy people. Dan. viii. 11. Yea, he magnified himself even to the prince of the host. Rev. xii. 7. Michael and his angels fought against the dragon. Acts, iii. 15. Ye killed the Prince of life whom God hath raised from the dead. Acts, v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

PROPHECY.—Preaching. Rev. xi. 6.

PROPHECY.—To teach or preach. Rev. x. 11. Thou must prophesy again before many peoples, and nations, and tongues, and kings, i. e. the church whom St. John represented, had to preach the gospel all over again at the Reformation. Rev. xi. 3. *My two witnesses shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

PROPHET.—*False Prophet.* A false teacher. The Pope. Rev. xvi. 13; xix. 20; xx. 10.

RAIN.—Divine goodness. Temporal blessings. Rev.

xi. 6. *These have power to shut heaven, that it rain not in the days of their prophecy.*

RAINBOW.—A pledge of the fulfilment of the divine covenant, or symbol of Divinity. Rev. iv. 3 ; x. 1.

RESURRECTION.—1. *The first resurrection.* The resurrection of the just. Luke, xiv. 14. *For thou shalt be recompensed at the resurrection of the just.*

GENERAL JUDGMENT.

Rev. xx. 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away ; and there was found no place for them.

12. And I saw the dead, small and great, stand before God : and the books were opened : and another book was opened, which is the book of life ; and the dead were judged out of those things which were written in the books, according to their works.

FIRST RESURRECTION.

Rev. xx. 4. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first

13. And the sea gave up the dead which were in it, and death and hell (hades) delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell (hades) were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

SECOND RESURRECTION.

7. And when the thousand years are expired, Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

The first resurrection mentioned here is a true resurrection, because it is synchronal with the general judgment. For, 1st, "the marriage of the Lamb is come, and his wife hath made herself ready," (Rev. xix. 7), upon the desolation of Babylon, when the beast and false prophet are committed to the flame, *before* the first resurrection, and she is also "prepared as a bride adorned for her husband," (Rev. xxi. 2,) at the passing away of the first heaven and earth, which passes away before the face of him that sat on the white throne, *i. e.* at the commencement of the general judgment; 2dly, The bride hath made herself ready" before the first resurrection—the bride is the New Jerusalem. Rev. xxi. 2—3—the New Jerusalem according to Is. lxv. 17, 18. The new heavens, and new earth; and the new heavens and new earth according to 2 Peter, iii. 13, are ready for the mundane conflagration at our Lord's appearance: 3dly, The thrones are set "and they sat on them, and judgment was given unto them" at the first resurrection. Rev. xx. 4—and Matth. xix. 28. *Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, which makes the great white throne and the thrones to be synchronal*; 4thly, The Wicked one is to be consumed in the brightness of our Lord's coming, 2 Thess. ii. 8—our Lord is to judge the quick and the dead at his coming, (2 Tim. iv. 1.) and the Wicked one, the beast and the prophet, are consumed *before* the first resurrection, Rev. xix. 20; 5thly, St. Paul's account of the Resurrection on the descent of our Lord (1 Thess. iv. 15, 16, &c.) gives the resurrection only of the *good* dead and the

changing only of the *good* quick, and so also 1 Cor. xv.—he is to judge the quick and dead at his coming—there is to be a resurrection both of the just and of the unjust. Acts, xxiv. 15—which must then make the judgment-day run through two distinct resurrections; 6thly, St. Paul affirms that “every one” will rise “in his own order” Christ the first fruits; and afterward they that are Christ’s, at his coming”—that “the last enemy that shall be destroyed is death,” (1 Cor. xv. 23, 26,)—which plainly shews, that there will still be death after the resurrection of those that are Christ’s at his coming—either because all will not have been raised, or, when they are raised, they will be the Gog and Magog subject to the second death of fire from heaven, when death will altogether cease; 7thly, There is *a resurrection of life* and *a resurrection of damnation*, John, v. 29,—*a resurrection of the just*, Luke, xiv. 14, and *a resurrection of the unjust*, Acts, xxiv. 15,—there are *the children of the resurrection*, who are *the children of God*, and are *equal unto the angels*, Luke xx. 36, and there is the *‘EΞ-ΑΙΕΡΑΙΩΣ* or *select resurrection*, distinguished out of that, which belongs to the many, the wicked, which St. Paul desired to attain to Philip, iii. 11.—the Lord is to judge the quick and dead at his coming—so that the judgment runs through two resurrections; 8thly, The Jews will not see Christ henceforth till they say blessed is he that cometh in the name of the Lord, Luke, xiii. 35,—at the conversion of the Jews there shall come out of Sion the deliverer. Rom. xi. 26—the conversion of the Jews is the fulness of the Gentiles. Rom. xi. 25,—and the fulness of the Gentiles is before the first resurrection, for Jerusalem ceases to be trodden down, or the sanctuary is claimed before that event. Luke xxi. 24: Dan. vii.

4, since the bride is before that ready ; 9thly, The Jews are to repent that the times of refreshing may come from the presence of the Lord and he may send Jesus Christ, which was before preached unto them—for the heavens are to receive him till the times of the restitution of all things, concerning which God hath spoken by the mouth of his holy prophets, Acts, iii. 19—21, in other words, till the times of the restoring of the Kingdom to Israel, Acts, i. 6, which to the Jews *was* ALL THINGS :—the times of refreshing, which must be the times of restitution, are the times of the conversion of the Jews, and the conversion of the Jews is the fulness of the Gentiles, when the bride is ready, which is before the first resurrection ; 10thly, After the passing away of the second woe, the time is come for the dead to be judged, Rev. xi. 18, but the passing away of the second woe happens before the first resurrection.

Thus then it is plain that the first resurrection is synchronous with the commencement of the general judgment described at Rev. xx. 11—15. and Matt. xxv. 31—36 ; and the first resurrection must be a real one ; and the day of judgment must extend through two resurrections.—The passage Matt. xxv. 31—46. *seems* to imply, that good and bad would rise together ; but it will be easily seen, that the passage will *prove* nothing of the kind : it is a mere parable, the scope of which was to show that every one would be rewarded according to his improvement of the talents entrusted to his care, and that an everlasting discrimination would be made between those who improved and those who neglected them. To give us a notion of the exact process of the last grand division was far from being the design of the parable ; and, consequently, when it comes in opposition to passages,

which are spoken plainly, detailedly, and in no parable, it must bend to them. Such are those we have above given. Such is the detailed account of the two resurrections at Rev. xx. which is confirmed by passages which have nothing in them like parable.—That part of a revelation last given out must be supposed to exhibit “the some things which are hard to be understood” 2 Pet. iii. 15, 16. more clearly, rather than help to darken them. It is a certain thing that “we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad,” 2 Cor. v. 10; and so all “the dead great and small” are made to pass in review before God, and to receive their final sentence according to the record of their works. Rev. xx. 12. But “every man in his own order”: if only the good dead rise, and only the good quick are changed at the coming of Christ, then as yet *their* lot alone is decided at the same time with their resurrection and changing, but the *end* is not yet. “*Then* cometh the END, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign (in and after the millennium Rev. xx. 4.) till he hath put all enemies (Gog and Magog and Satan) under his feet. The last enemy that shall be destroyed is death.” (1 Cor. xv. 24—26); when death and hades and the wicked (Gog and Magog) are cast into the lake of fire or exterminated together, being devoured by fire from heaven, Rev. xx. 14, 15: so that it is plain shown, that the judgment of good and bad and the casting of death into the lake of fire, i. e. the destroying of the last enemy, death, do not all happen in a day together.

2. *The Second Resurrection.* Since none but the good

n exist after the mundane conflagration at the first resurrection at our Lord's appearing, and since over these a second death hath no power, and consequently they cannot be the Gog and Magog who are consumed by fire from heaven, nor the fathers of them, since (Matt. xxii. 1) in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven: it follows, that, since the rest of the dead rise again, and man is let loose at the end of the thousand years, the rest of the dead must be these Gog and Magog, probably called from the immense number of them, as the land Gog and Magog is noted for its populousness, as Milton says, "the populous *North*."

RIVER.—1. The inexhaustible and abundant joys of the Spirit that spring up into everlasting life John, iv. 14. *that soweth to the Spirit shall of the Spirit reap life everlasting*, Gal. vi. 8. Rev. xxii. 1. *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb*, John vii. 37—39. *On the last day, that great day of the feast, Jesus stood and said, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. In this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.* Ps. xlv. 4. *There is a river, the streams whereof shall make glad the city of God.*

Rivers. Kingdoms, peoples, or nations. Rev. viii. 12. *And the voice said, Blessings be they that do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city.* xvi. 4. The peoples of the ten kingdoms into which the Roman Empire was divided. **SYNONYM, Horns, Peaks, Mountains.**

3. The third part of the rivers. The Ostrogoths,

Visigoths, Suevi and Burgundians, a third part of the ten kingdoms. Rev. viii. 10.

4. *The Great River Euphrates.* Rev. ix. 14. xv. 12. The kingdom or kingdoms situated upon it. The Præfecture of the East. The Eastern and Western Empires were together divided into four Præfectures, three of which composed the Western, and the other the Eastern Empire. The Eastern Empire or Præfecture of the East, is the *Great River Euphrates*. See ANGEL, 2. MEN, 2. The drying up of a river is the destruction of the kingdom which is situated on it. “Thus, Isaiah, foretelling the conquest of Cyrus and the destruction of the Babylonian monarchy, has these words:—*That saith to the deep, Be dry; and I will dry up thy rivers.* Isaiah xi. 15. *The LORD shall utterly destroy the tongue of the Egyptian Sea* (that part of the land of Egypt, which was inclosed among the mouths of the Nile); *and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams and make (men) go over dry-shod.* See also Isaiah xix. 6. and Zech. x. 11.” Horne’s Introd. to Crit. Study of Holy Scrip. *Index of Symb.* upon whose plan we have built.

SANCTUARY.—1. The literal temple of Jerusalem. Dan. viii. 11. 13; ix. 17. 26; xi. 31.

2. The Spiritual Temple. The Christian Church. The New Jerusalem. Ps. cxiv. 2. *JUDAH was his sanctuary.* Dan. viii. 11, 13, 14; ix. 26; xi. 31; Eph. ii. 19—22. *Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in*

whom ye also are builded together for an habitation of God through the Spirit. Most of these verses relate also to the literal temple of Jerusalem owing to the double sense of the prophecy. Dan. viii. 14. Unto two thousand and three hundred days; then shall the sanctuary be CLEANSED: in other words, then shall the marriage of the Lamb be come, and his wife shall have made herself ready. Rev. xix. 7. Eph. v. 25—32. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and CLEANSE it with the washing of water by the word: that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, BUT I SPEAK CONCERNING CHRIST AND THE CHURCH. By which, I suppose, he means to say, that Christ will leave his father in heaven to be married to his church at the first resurrection, and then abide with us for ever.

SAND.—Of the Sea. An aggregate body of innumerable individuals. Rev. xx. 8. *The number of whom is as the sand of the sea.*

SEA.—1. The world. Dan. vii. 3. *Four great beasts came up from the SEA. 17. These great beasts, which are four, are four kings (kingdoms), which shall arise out of the EARTH. Rev. xiii. 1. SYNONYM, Abyss.*

seal up vision and prophet, i.e. to keep secret the meaning of the prophetic vision. Dan. xii. 9.

2. Completion and perfection. Dan. ix. 24. To seal up sins. To make an end of them. John i. 29.

3. Restraint. Rev. xx. 3. *And shut him up and set a seal upon him.*

4. Right of possession. The impression of the Holy Spirit upon men's hearts by which they become God's. Lev. vii. 2. *And I saw another angel ascending from the East, having the seal of the living God.* Rev. ix. 4.

Tim. ii. 19. *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.* 2 Cor. i. 21. *Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.* Eph. i. 13, 14. *In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also, after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.* Eph. iv. 30. *Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.* Rev. vii. 3. *Sealed in their foreheads, i.e. giving a visible demonstration of their faith by their works.* Rev. vii. 4—*For him hath God the Father sealed,* John vi. 27. *Selected and set apart as a victim for the occasion.*

5. The Seven Seals. Rev. v. 1. *And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.* As seven notes perfection, when none of the seals were broken, when the book was perfectly sealed, i.e. its contents entirely kept hid from all the world. See BOOK. When

then the seals are *all* opened, then the Book is perfectly *revealed* to all the world. The opening of the seals therefore symbolizes its gradual progress in the world, till it is completely tolerated and adopted, which was the case on the opening of the *seventh* seal in the time of Constantine, who subverted Paganism, A.D. 323.

SEED.—1. *The Seed of the Woman.* Christ, put also for the 144,000, or first-fruits, whose religion experienced an unexampled toleration the first eighteen years of Diocletian's reign, when christianity might be said to have been completely brought forth. See Eusebius Hist. Eccl. Lib. viii. c. 1. See CHILD. FIRST-FRUITS.

2. *The remnant of the seed of the woman.* The victors over the Beast and his Image. Rev. xii. 17. *And the dragon was wroth with the woman and went to make war with the remnant of her seed, which KEEP THE COMMANDMENTS OF GOD, AND HAVE THE TESTIMONY OF JESUS CHRIST.* Rev. xiv. 9. *If any man worship the beast and his image, &c.* 12. HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS. Compare Rev. ii. 26, 27, and xix. 11—16, passages referring to these victors.

SERPENT.—The devil, the enemy of souls. Rev. xii. *That old serpent called the Devil and Satan which deceiveth the whole world.*

SEVEN.—A number of perfection. See ANGEL, 3, 1-CANDLESTICK, DAY, 6, HEAD, HORN, STAR, THUNDER — TRUMPET, VIALS.

SEVENTY.—*Seventy Weeks.* See DAY, 2.

SHIP-MASTERS.—Patrons of benefices or livings in the Roman Churches. Rev. xviii. 17.

SHIPS.—1. Cities or towns. Rev. viii. 9. *The third part of the ships was destroyed.* Seventy cities in the old Præfecture of the Empire, Illyricum, erased by Attila and his Huns. Gibbon. vi. xxxiv. n. 20.

2. Sees, parishes, or benefices in the patronage of the Roman Churches. Rev. xviii. 17, 19.

SIDE.—A component part of a kingdom. Dan. vii. 5. *And behold another beast, a second like to a bear, and it reared up itself on one side.* The Persians of the Medo-Persian Empire, the most active of the two nations in war and conquest.

SILENCE.—Quietness, Peace. Rev. viii. 1. *And there was silence in heaven for the space of half an hour.* God's justice was satisfied on the acceptance of his religion by the Roman Empire; and for a short time there was no more occasion for divine judgments. Zech. ii. 12, 13. *And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.*

SION.—Mount Sion. Hades, or Paradise, the intermediate state of the good. Rev. xiv. 1.

SIT. SITTING.—Reigning ruling and judging. Rev. ii. 7. *For she saith in her heart I sit a queen.* Dan. . 9. *I beheld till—the Ancient of Days did sit.* Dan. 26. Rev. iii. 21; iv. 4; v. 13; vi. 16; vii. 10, 15; i. 1, 3, 9.

SLAVES.—*Merchandise of slaves. Trafficking and cure of souls. Simony. Rev. xviii. 13.*

SLAY.—1. Literally. Rev. xviii. 24.

2. To conquer, subject, subdue. Rev. ix. 15.

3. To convert. Rev. xix. 21. *And the remnant slain with the sword of him that sat upon the white horse, whose name is called the Word of God, which sword proceedeth out of his mouth. Rev. xix. 15. And in the earthquake were slain of men seven thousand, but perhaps literally. Rev. xi. 5. And if any man hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.*

SLEEP.—Death. Dan. xii. 2. *Many that sleep in the dust of the earth shall awake.*

SODOM.—Any apostate city or people. The Roman Empire. Rev. xi. 8. *The great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

SORE.—1. An annoyance. Rev. xvi. 2. *And there shall be a noisome and grievous sore upon the men which have the mark of the beast, and upon them which worship the image. The Reformation which was a grievous sore to the ROMAN SAINTS, and especially those of the German Empire, the worshippers of the German EMPEROR, THE ROMANS, among whom it took root.*

2. Loss of power; and subjection. Rev. xvi. 11. *And they blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

SOUTH.—See KING.

STAR.—A priestly government whether of Papists or her Christians, Pagans or Jews. See p. 145. Supr.

1. *The morning star.* The High Priest Christ. Rev. ii. 16. *I am the bright and morning star.* Rev. 26, 27, 28. *And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron : as the vessels of a potter shall they be broken to shivers : even as I have received of my father. And I will give him the morning star.*

2. *The seven stars.* The seven governments of the seven churches, put also for the seven churches themselves. See Rev. i. ii. iii.

3. *The twelve stars.* The twelve apostles. Rev. xii. 1. *And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars.* Eph. ii. 19—22. *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit.*

4. *The stars.* a) The Jewish Priesthood. Dan. viii. 10. *And it waxed great, even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them.* b) *The stars of heaven.* The Pagan established hierarchy, or whole body of Priests. Rev. vi. 13. *And the stars of heaven fell unto the earth, as a fig tree casteth her untimely figs.* The Pagan Priesthood was abolished by Constantine. The Priests of Pagan Religion were mostly the Nobles.

5. *The third part of the stars.* a) A great part of the

church of God. Rev. xii. 4. *And his (the dragon's) tail drew the third part of the stars of heaven and did cast them to the earth.* Compare it with Dan. viii. 10. under 4 above. That is, the devil had already persecuted or killed a great part of God's people through the Pagan Emperors, his agents, in the nine preceeding persecutions. *b) Third part of the stars smitten and darkened.* Rev. viii. 12. The Præfecture of Gaul disjoined from the Empire, and thus a third of the Roman church given over to Euric, the Visigoth, and Arianism.

6. *Falling star.* An apostate Priest or Church. See 2. Rev. viii. 10. *And there fell a great star from heaven, burning as it were a lamp.* The Arian Church. Rev. ix. 1. *I saw a star fall from heaven to the earth : and to him was given the key of the bottomless pit.* Mahomet, or rather Muhammed, together with his successors, the Khalifs. See ABADDON.

STONE.—1. The diminutive origin of the kingdom of the saints at the issue of the great IT SHALL BE (JAHOB), or WORD OF GOD, as He now starts forth to smite the nations. Dan. ii. 34, 45. Rev. xix. 11—16.

2. *White stone.*—A full pardon and acquittal. Rev. ii. 17. *I will give him a white stone.* It was a custom among the ancients to announce a person's condemnation to him by giving him a black stone, and his acquittal by giving him a white stone.

SUN.—1. The LORD God and the Lamb. Ps. lxxxiv. 11. *The LORD God is a sun.* Mal. iv. 2. *Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.* Rev. vii. 2; xii. 1. *And there appeared a great wonder in heaven ; a woman clothed with the sun.* Rev. xxi. 23. *And the city had no need of the sun neither of the moon to shine in it, for the glory of God did lighten*

and the Lamb is the light thereof. xxii. 5. *They need candle, neither light of the sun; for the Lord God veth them light.*

2. The real or fictitious Heads of Rome or the Roman Empire, whether it be the Latin Emperors, the Herulic and Ostrogothic Kings, the Latino-Greek CÆSARS OF THE ROMANS, or their successors, the French Kings: but not the German Emperors, nor their predecessors of the dynasty of Charlemagne. Rev. vi. 12; vii. 16; viii. 12; ix. xvi. 8; xxi. 23.

3. *Third part of the sun.* The third part of the dominion of the Head of the Roman Empire, Rev. viii. 12. *The third part of the sun was smitten.* By the fall of the Empire of the West, and the accession of Odoacer to the dominion of Rome, the Roman authority was shorn of one third of its extent, the Præfecture of Gaul having been divided by Odoacer and the senate to Euric the Visigoth. bb. vi. xxxviii, n. n. 5.

SWORD.—The sword of the Spirit. Rev. i. 16. *Out of his mouth went a sharp two-edged sword,* Rev. xix. 15, 21. *And out of his mouth goeth a sharp sword, that with it he will smite the nations.* Isa. xi. 4. *He shall smite the nations with the rod of his mouth, and with the breath of his lips shall he slay the Wicked (one).* Eph. vi. 17. *The word of the Spirit, which is the word of God.* 2 Thes. ii. 8. *And then shall that Wicked be revealed, whom the Lord will consume with the Spirit of his mouth, and shall destroy him with the brightness of his coming.* Heb. iv. 12, 13. *For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his*

right: but all things are naked and open unto the him with whom we have to do.

TABERNACLE.—1. *The tabernacle of God.* 1 Rev. xiii. 6. *To blaspheme his name and his tab* See **BLASPHEMY**, 4.

2. *The tabernacle of the testimony.* The holy o Rev. xv. 5. See **TEMPLE**, 2.

TAILS.—The hinder part of cannons, from the to the other extremity. Rev. ix. 19. See **HORSE**.

TEMPLE.—1. *The temple in heaven.* The habit God and of holiness. The new Jerusalem. Rev. Rev. vii. 15. *And serve him day and night in his t* xiv. 17. *Another angel came out of the temple w* in heaven. See **ALTAR**, 1. xv. 6. *And the seven* came out of the temple. When angels are said to out of the temple, it means that men are raised up to preach his word, as though they had come out temple of his holiness with a direct commission from Rev. xvi. 1. *And I heard a great voice out of the t* saying to the seven angels, *Go your ways, and pour* vials of the wrath of God upon the earth. See **A** 14. Rev. xv. 8. *And no man (rather no one) was* enter into the temple till the seven plagues of the vials were fulfilled; i.e. no one could enter into th Jerusalem by forming a part of it till all the judg occasioned by the preaching of God's ministers finished. Rev. xi. 1. *Rise and measure the tem* God. See **ALTAR**. **CANDLESTICK**, 2.

2. *The temple of the tabernacle of the testim* heaven. That part of the temple, called the h holies, in which the ark of the testimony was. Rev.

Behold, the temple of the tabernacle of the testimony in heaven was opened. A more brilliant display of the grace of God through his dear Son Jesus Christ in his church by the glorious gospel at the reformation. xi. 19. The same before the downfall of Popery and of all the Roman churches, of which the church of England is one. See **ARK.**

THIRD.—See **MAN, MOON, RIVERS, SEA, SHIPS, STARS, SUN, TREES, WATERS.**

THRONE.—Kingdom, Government. Rev. iii. 21. &c. *The throne of God.* Heaven. Isa. lxvi. 1. *Thus saith the LORD, The heaven is my throne.* Rev. xii. 5. *And her child was caught up unto God, and to his throne;* i.e. no sooner had Christ been born in the hearts of the Roman world, by the adoption of his religion, than he departed by the corruption of it.

When peace and mercy banish'd from the plain,
Sprang on the viewless winds to heav'n again.

THUNDERINGS.—In connexion with *voices* and *lightnings*. A symbol significative of the power and majesty of God. Rev. iv. 5. *And out of the throne proceeded lightnings, and thunderings, and voices.* Also great and violent controversies and altercations among men. Rev. viii. 5; xi. 19; xvi. 18.

THUNDER.—THUNDERS. Rev. xvi. 18. See **THUNDERINGS.**

1.—*The seven thunders.* Rev. x. 3. *And when he had cried, seven thunders uttered their voices.* The seven stages of the republication of the glorious gospel re-

preached by the Reformers. Rev. x. 11. And he said unto me, *Thou must prophesy i.e. preach AGAIN before many people and nations and tongues and kings; i.e. the church of Christ, of which St. John was then the representative, must digest and preach over again the "dear little sweet book or gospel,"* (See Book, 2) to all the world, because it had become obscured by the incubrance of the hay, the wood, and the stubble of the Roman churches. Mark iii. 17. *And James, the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is THE SONS OF THUNDER* because they thundered out the pure word of truth, astonishing the people with their doctrine.

TIME.—1. *A time.* A prophetic year, consisting of 360 prophetic days, i.e. 360 real years. Dan. vii. 25; xii. 7. Rev. xii. 14. By comparison of Rev. xii. 6. with Rev. xii. 14. it is discovered, that a time, times, and half a time are of the same value with 1260 days, which will give 360 days for a time, 720 for times, i.e. two times, and 180 for half a time. Therefore 360 days go to a prophetic year.

2. *The time of the end.* This is by no means an expression to be taken absolutely with respect to any particular time, as for instance, the end of the world; but relatively to the subject in hand, and in that way alone can it signify the end of the world, whenever it does signify it. It is like the expression *the last days*: Gen. xlix. 1. *Gather yourselves together that I may tell you that which shall befall you in the last days, i.e. hereafter—or like the latter days.* Num. xxiv. 14. *And now behold I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days; in both which cases the words refer to times preceeding the first advent of our Lord,—or like the end of*

days: Gen. iv. 3. 1 Kings xvii. 7. Neh. xiii. 6. which means at an indefinite distance of time, *at last*, as we say—**OR** like *the end of years*. 2 Chron. xviii. 2. Dan. xi. 6.—or **end of times**: Dan xi. 13. In Habac. ii. 3. we have *For the vision is ye for an appointed time, but at the end (at last) it shall speak, and not lie*. So Dan. viii. 17. *Understand, O son of man, that at the time of the end (at a future time, hereafter), is the vision*. So in the long account of the “vile person” Antiochus Epiphanes. Dan. xi. 21—30, *the end*, 27, is spoken relatively of *his* exploits, not of the end of the world, as appears from 29: though the two kings mentioned there pretended peace, yet it would not prosper, for the end of his wars was not yet. So Dan. xi. 35, may be rendered, *And some of them of understanding shall fall, to try them, and to purge, and to make them white till the last, because it is yet for a time appointed*. And again, 40, *But at last the king of the South shall push at him*; and in the same indefinite manner, *till the last*, may xii. 4, 9, be rendered.

TIMES.—See **TIME**.

TOES.—Dan. ii. 41, 42. The ten disunited Papal Gothic Kingdoms of the Roman Empire or those formed out of them.

TORMENT.—A constant hostility without subduing. Rev. ix. 5. *And to them it was given that they should not kill them, but that they should be tormented five months*. The continual irruptions of the Saracens into Greece and Italy. See **KILL**.

TRAVAILING with child. The persecutions which the saints suffered in bringing forth Christ in the Roman

Empire. Rev. xii. 2. *And she being with child, cried travailing in birth, and pained to be delivered.*

TREE OF LIFE.—Immortality. Rev. ii. 7. *To him that overcometh will I give to eat of the tree of life.* Rev. xxii. 2, 14.

TREES.—1. The nobles of a kingdom. Isai. x. 18, 19. *And shall consume the glory of his forest, and of his fruitful field, both soul and body.—And the rest of the trees of his forest shall be few.* Rev. vii. 3; viii. 7.

2. *A great tree.* A king or kingdom. Dan. iv. 19—23.

3. *Third part of the trees.* Rev. viii. 7. The third part of trees *was burnt up.* A great part (not all) of the senators and those of equestrian rank *together*, who suffered in the taking of Rome by Alaric and his Goths. Gibb. v. xxxi. n. n. 108.

TRUMPET.—*The seven trumpets:* The seven successive stages of the public sounding of Christianity, after it was tolerated and adopted by the Roman Empire, till Babylon or the Roman church falls. The plagues which attended the different soundings are the events which mark the different stages of its progress. Rev. viii. ix. x. xi.

TUSKS.—*The three tusks of bear.* The three Turkish dynasties of Persia, the Seljukians, Atabeks, and Kharismians, which overran Asia-Minor, India, Syria, Palestine, and Egypt. A. D. 1029—1300. Dan. vii. 5. *And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three tusks (see Gesen. Lex.) in the mouth of it, between the the teeth of it: and they said unto it, Arise, devour much flesh. As the ten horns of the non-déscrip fourth beast of Daniel*

se a long time after the rise of the beast itself, so here tusks of the bear shoot out a long time after the birth of the bear itself. And again, as the horns rather signified peoples under their original founder, than when broken into distinct sovereignties, since one horn symbolized Anglo-Saxon heptarchy, so here one of the tusks signify the one Turkish people under Seljuk before broken into the Sultanies, at Bagdad, Damascus, Aleppo, and Jerusalem. It was the furious attack of these three peoples from the North and East, which alarmed the Wilking, or Roman Emperors, who, by the Latins, their prophetic confederates, undertook the seven memorable crusades against them and *planted the tabernacles of their palace in the glorious holy mountain* under Godfrey de Bouillon,

il Capitano,
Che'l gran Sepolcro liberò di Cristo.

ANGEL, 6.

VIAL.—*The Seven Vials.* The seven plagues attendant on the seven thunders or stages of preaching of the Reapers. Rev. xv. xvi.—See THUNDERS.

VINE.—1. The Jewish Church. Ps. lxxx. 8. *Thou hast brought a vine out of Egypt, thou hast cast out the Philistines, and planted it.*

— *Vine of the earth.* The Protestant and Catholic Church of Rome. Rev. xiv. 18, 19.—See EARTH, 3.

VOICE.—*Voice from the temple.* Rev. xvi. 17; Isa. lxvi. 6.

WATER.—1. A hostile irruption. Rev. xii. 15. *And the serpent cast out of his mouth water as a flood, after the Roman.*

2 *Waters.* The ten kingdoms of the Roman empire. Rev. viii. 11; xi. 6; xvi. 4, 5,

3. *Third part of the waters.*—See RIVER, 3.

4. *Many waters.* The sea. The Roman empire consisting of the ten kingdoms. Rev. xvii. 15. The waters *which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*

5. *The water of life.* Immortality. Rev. xxi. 6; xxii. 1, 17. *Whosoever will, let him take the water of life freely.* Is. lv. 1. *Ho, every one that thirsteth, come ye to the waters.* Rev. vii. 17.

WEEK.—Seven years. Dan. ix. 24. *Seventy weeks are decided upon thy people, that is, seventy weeks of years, each day for a year, four hundred and ninety years.*—See DAY, 2.

WHORE.—See HARLOTS, WOMAN.

WILDERNESS.—The wretched, miserable, poor, blind, naked spiritual state of the Roman churches for 1260 years. Rev. xii. 6; xvii. 3.

WIND.—1. Destruction. Rev. vii. 1. *That the wind should not blow on the earth, nor on the sea, nor on any tree.*

2. *The four winds.* The four cardinal points, North, East, South, and West. Dan. viii. 8.

3. *The four winds.* General commotion or destruction. Dan. vii. 2. *Behold, the four winds of the heaven strove upon the great sea.* Rev. vii. 1. *I saw four angels standing on the four corners of the earth, holding the four winds of the earth.* Jerem. xlix. 36. *Upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds and there shall be no nation whither the outcasts of Elam shall not come.*

WINE.—1. The fierceness of the wrath of God. Rev. xvi. 19.

2. Excessive corruption and delusion. Rev. xvii. 2. *And the inhabitants of the earth have been made drunk with the wine of her fornication.* Rev. xviii. 3.

WINE-PRESS.—Immense slaughter. Lam. i. 15. *The LORD hath trodden under foot all my mighty men, in the midst of me; he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press.* Rev. xiv. 19, 20; xix. 15; Is. lxiii. 1—6.

WINGS.—1. *Two wings of an eagle.* Dan. vii. 4. *The first was like a lion, and had eagle's wings.* The two kingdoms of the Babylonic-Assyrian empire, Nineveh and Babylon.—See DAY, 6.

2. *Two wings of a great eagle.* Rev. xii. 14. *And to the woman were given two wings of a great eagle, that she might fly into the wilderness,* the temporal powers of the two Papal Præfectures of the Roman empire, who corrupted her: i. e. though the visible church had no longer the support of the everlasting arms, yet the two horns of the Papacy or the temporal powers of those two divisions were sufficient to protect her from the exterminating malice of the devil, or the inroads of the Gothic Pagan nations, who not only wished to corrupt but destroy her.

3. *Four wings of a fowl.* Dan. vii. 6. *And after this I beheld, and lo another, like a leopard, which had upon the back of it, four wings of a fowl.* The four kingdoms of the Greek empire.

4. *Wings of Locusts.* Noise and swiftness of the cavalry of the Saracens, Rev. ix. 9. *And the sound of their wings was as the sound of many chariots of many*

horses running to battle. Joel, ii. 4, 5. The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap. Bochart says that a swarm of locusts make so loud a noise, that they may be heard six miles off.—See DAY, 8.

5. *Six wings.* Rev. iv. 8. *And the four living creatures had each of them six wings about him, i. e. three pairs of wings, denoting the perfect energy of the Triform God exerted in the creation.*—See CREATURES.

WOMAN signifies the great city, Rome, according to Rev. xvii. 18, or all those who were made citizens of the great city, who, according to the edict of Caracalla comprised every inhabitant of the ancient Roman empire. But she is a city, or society of men under a particular character, not as a state, but as a church, and the ancient divisions of the church, when it fell into the hands of the *Beast* or Roman Emperors, were arranged in conformity to those of the empire, as Mr. Hallam teaches in his *Middle Ages*, Vol. ii. p. 226. She is thus divided into three parts, the three prætorian Præfectures into which the Western Empire was divided, each of which contained *the third part of the men* subject to the *Beast*; and into ten parts, the ten kingdoms into which the empire was split, whose subjects have the mark or are the slaves of the ten dynasties of sovereigns, who have “agreed and given their kingdom” up to the same unscriptural rule as the *Beast* or Roman Emperors instituted. Yet not all are guilty of this slavery. For the Protestant Dissenters in England, and other Nonconformists on the Continent have been maintaining the kingdom which God has given them with the fire of their mouths, (for they disclaim the sword,) against the princes of this world who have nothing in

Christ. These are the two olive-trees, and the two candlesticks or churches which have been standing before the God of the earth in their two prætorian Præfectures testifying against the purple and scarlet church by their sackcloth that his kingdom is not of this world; "and if any man will hurt them fire proceedeth out of their mouth and devoureth their enemies, and if any man will hurt them he must in this manner be killed." One of the Præfectures, which now comprises modern Turkey, long ago fell by the fault of a degenerate race, the slavish Greeks, incapable of enjoying any rational freedom either in church or state; and so the great city has now but two parts out of the three. If these had not been two olive-trees, i. e. churches who preserved the truth in simplicity as guarantees of God's peace towards men, we had long ago been as Sodom and Gomorrha, without a name or nation as the Greeks have been; but thanks be to God we have never shewn ourselves dead, nor ever will, so long as there is one blast more of the trumpet to sound to bring the Antichristian Jericho down. The church of Rome was once a true church. But as soon as she mounted the *Beast*, or gave up her kingship and priesthood to the Roman Emperors, she became a false one, a *whore*, and all the churches who gave up their kingdom with her to the confederates of the *great harlots*; and thus we have "**BABYLON THE GREAT, THE MOTHER OF HARLOTS.**" The *Two-winged Woman*, the *Two-horned Beast*, and the *Two Candlesticks* evidently have the same geographical platform for their dominion, the two Prætorian Præfectures of the Gauls and Italy, containing England, Holland, France, the Netherlands, Switzerland, part of Germany and Austria, Portugal, Spain, Italy and part of Africa; but it is equally evident, that they represent three distinct species of re-

ligious bodies on that platform. The *Purple and Scarlet Two-winged Woman* as carried by the *Ten-horned Beast* indubitably represents all National churches, i.e. churches endowed and supported by the State. The *Two-horned Beast*, as exercising all the power of the First Beast, is evidently distinct in character from the *Two-winged Woman*, because it is said to rise out of her, i.e. out of the *Earth*, which symbolises Rome, as we have before shewn, and it must then represent the churches as dependent solely upon the Papacy, whether National or not. The *Two Candlesticks*, as clothed in sackcloth, and with nothing but their mouth to defend themselves with, must also necessarily represent the Nonconformist churches, wherever they are situated, on the same geographical platform; and they are represented as the only two witnesses of God. Here then are sufficient marks in the Revelations by which any one may know the true church; and blessed are they who *keep* the sayings of that book, says the angel, Rev. xxii. 9, it being a practical as well as consolatory treatise. Let none say that the *Two-winged Woman* is merely the *Two-horned Beast*, the Papacy, for that rises out of her, and is one of her deformities, whereas she is herself both Papal and Protestant.

WORD.—See ANTICHRIST and its APPENDIX.

APPENDIX TO ANTICHRIST.

SCRIPTURE DOCTRINE OF THE TRINITY VINDICATED FROM
THE FATHER AND SON DENYING HERESY OF THE ROMAN
EMPERORS, AND THE MYSTERY OF THE ROMAN CHURCH
AS CONTAINED IN THEIR HUMAN NICENE, AND
ATHANASIAN CREEDS.

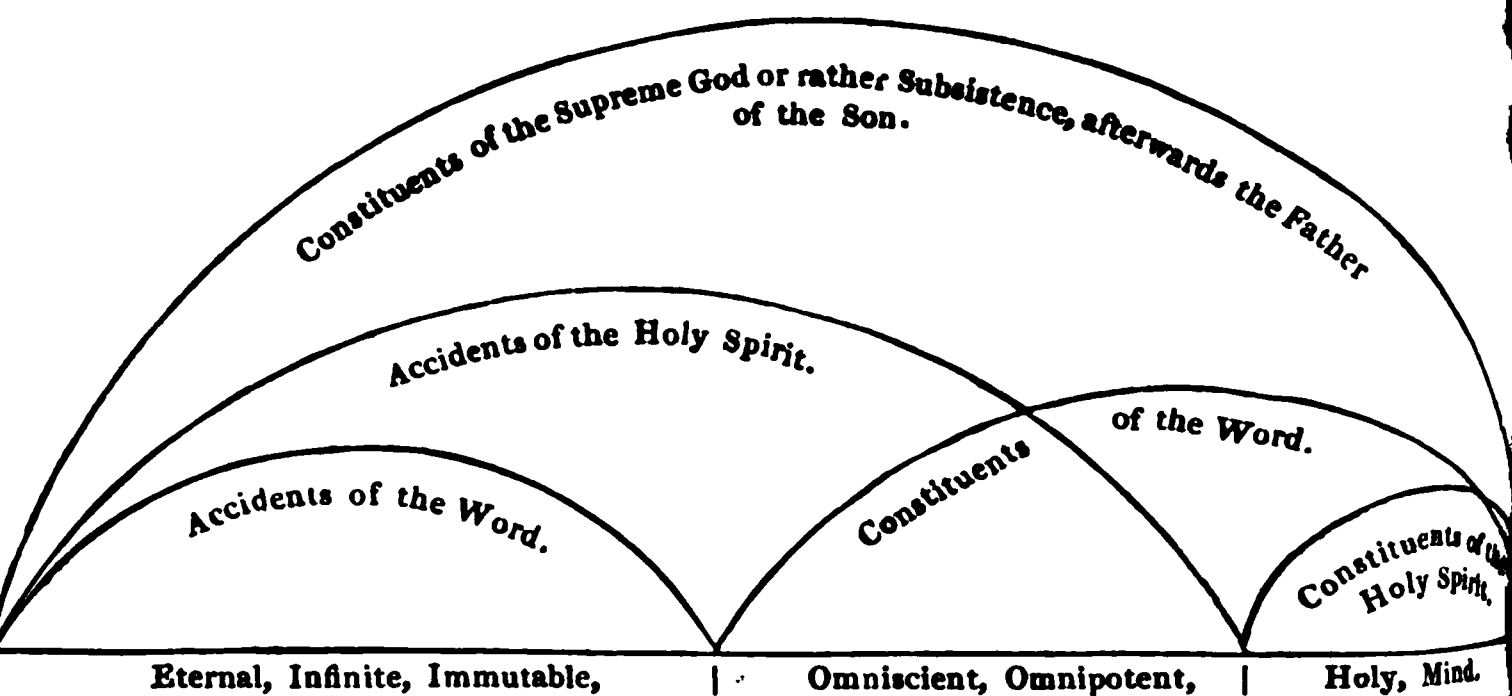
The Scripture Doctrine a Mystery which is Revealed.

It is the mystery of the religion; God was manifest in the flesh, justified in the
seen of angels, preached unto the Gentiles, believed on in the world, received up
in glory. 1 Tim. iii. 16. Unto me, who am less than the least of all saints, is this grace
that I should preach among the Gentiles the unsearchable riches of Christ; and to
all *men* see what is the fellowship of the mystery, which from the beginning of the
world hath been hid in God, who created all things by Jesus Christ. Eph. iii. 8, 9.
According to the revelation of the mystery, which was kept secret since the world began,
now is made manifest, and by the Scriptures of the Prophets, according to the com-
ment of the everlasting God, made known to all nations, for the obedience of faith.
xvi. 25, 26. And upon her forehead was a name written MYSTERY, BABYLON THE
GREAT, THE MOTHER OF HARLOTS. Rev. xvii. 5.

The leading article of our faith is no where represented in
Scripture as a mystery, in the sense, in which the false church
represents it. It is a mystery, only in as far as it is unknown to the
uninitiated in Christ's kingdom, as few persons are ignorant, that
mysteries were anciently called *Mysteries* from their being revealed
only to a select few, in which sense the doctrine of the resurrection
was called by St. Paul *a mystery*. The principle doctrine of our creed
was therefore a mystery, when the church was composed but of few
members, or when it had not yet been revealed by the Gospel.
No man may understand the *great mystery*, who can read
the Bible, and will use in the interpretation of it, those faculties,
which God has graciously vouchsafed to bestow on him for that
purpose. But the church soon adulterated the simple truth ac-
cording to the forebodings of the Apostle and for want of under-
standing the mystery of the religion, adopted a religion of mystery.
Through their wickedness, also, *God sent them strong delusion that they
should believe a lie*. So that according to the Prophet Zechariah,
there has been *a day to the church neither clear nor dark*, though,
according to the same prophet, *at evening it will be light*, (Zech.
6, 7); which will be a sufficient encouragement to any the
able in our advanced age, to attempt to dissipate the long-stand-
ing error. Prophecy has assured us that the church would be a
time *bewildered*, wrong-headed as well as wrong-hearted,
on her forehead would be engraved *mystery*; but it has also
assured us, that the Word of God will at last start forth in his true
character, with that name or nature which no man, as yet knoweth,
withstanding his many *Nicene* and *Athanasian* attempts to ex-
plain it,) but the Word of God, which nevertheless contains it, (Rev.

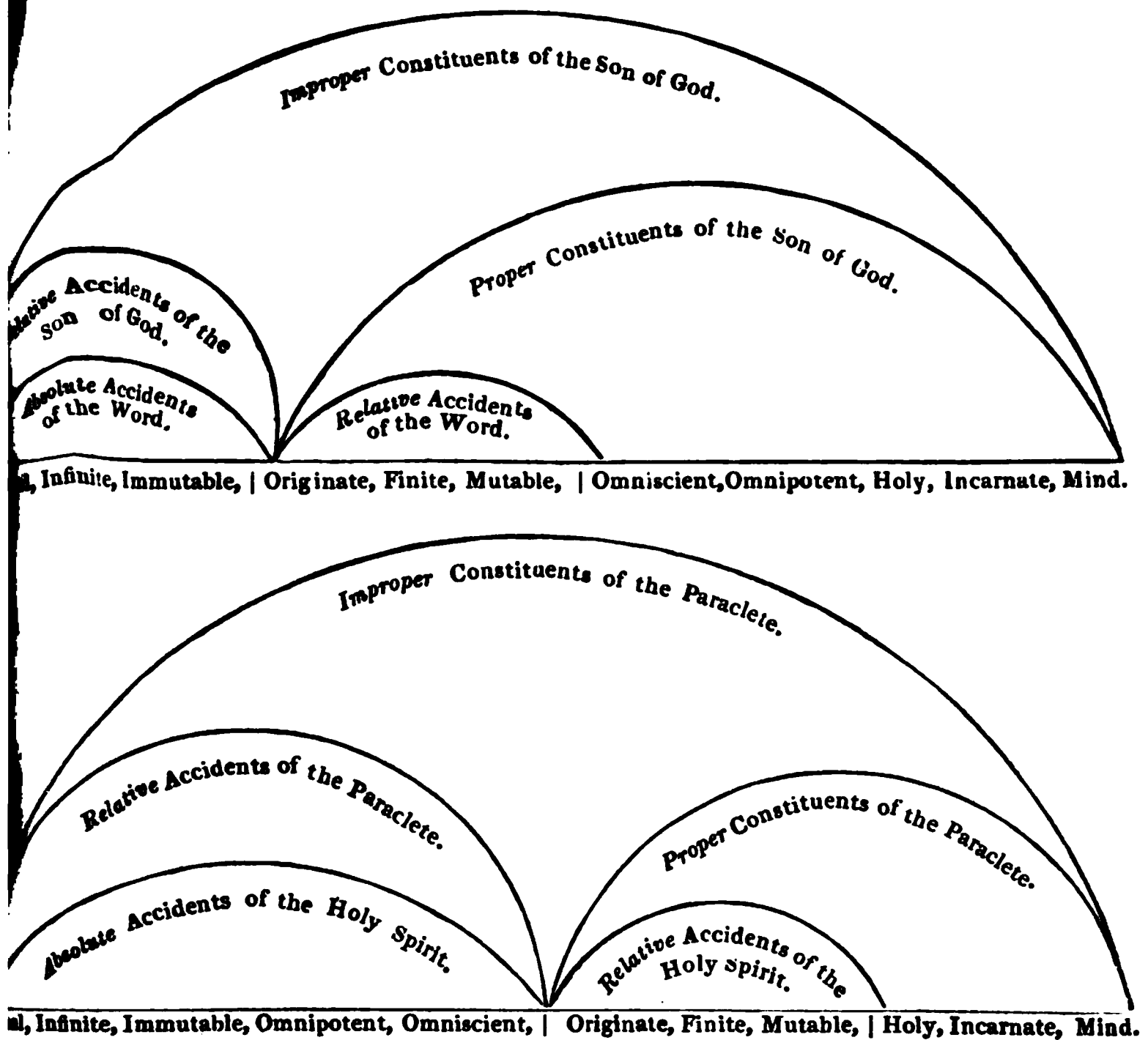
xix. 12 ; Matth. xi. 27 ; Luke x. 22),—with that “**NEW name**” (Rev. iii. 12 ; Luke i. 35 ; Heb. i. 4, 5 ; Philip. ii. 9 ; Gal. iv. 1 ; Rom. iv. 13), *which no man knoweth saving he that receiveth it*, (Rev. ii. 17 ; 1 John iii. 1), **SON OF GOD**,—that the false Teacher, the Teacher of false doctrine, shall vanish, and his strong delusion with him, before the eternal Word, by his **NEW name**, **SON OF GOD** (Rev. xix. 20 ; 2 Thess. i. 8—11).

For, from a careful comparison of Scripture texts relative to the *great mystery of the religion, which was hid from ages and generations, and has been made known by the Gospel*, it appears, that, *there was originally but ONE person or subsistence of GOD, of different PORTIONS of whose attributes the WORD and HOLY SPIRIT were but IDEAL combinations, and REALLY though not constitutively identical with the WHOLE of them, which afterwards becoming combined with the man JESUS and the CHURCH, constituted by such combination, the two NEW REAL Subsistences or Persons of the SON and PARACLETE, when the two original IDEAL combinations ceased, and the only original REAL one, viz. that of ALL the attributes of the SUPREME GOD, with whom the two IDEAL PARTIAL combinations had been REALLY identical, presented itself under the new relation of FATHER. Thus the constituents of the SUPREME GOD, and the ORIGINAL constituents of the WORD and HOLY SPIRIT with their accidents by which they became in reality identical with him, in the ONE PERSON of God, may be represented in the following manner:*



Hence in reality, the Holy Spirit and the Word are each identical with the Supreme God, though not *constitutively* but *accidentally*. The Holy Spirit could not be *constitutively* Omniscient and Omnipotent, else when united with the church, the church would be *constitutively* Omniscient, and Omnipotent, which it is not. Neither could the Word or Holy Spirit be *constitutively* eternal, (I mean unoriginate,) infinite, and immutable, else when united with the man Jesus and the church, the man Jesus and the church would be *constitutively* eternal, infinite, and immutable, which they are not. Neither eternity nor infinity, nor immutability, can be comprehended or contained in originated, finite, and mutable flesh. Nevertheless, as it is evident, that the *accidents* could never be *absolutely* separated from the *constituents*, but only in the imagination, when the combinations must have been *ideal*, so when they became *real*, the *accidents* could never be separated from the *constituents*, *absolutely*, but only *relatively*. For the

Holy Supreme Mind, can never cease to be *Omniscient*, and *Omnipotent*, or *eternal*, *infinite*, and *immutable*, nor can the *Omniscient Omnipotent Holy Mind*, ever cease to be *eternal*, *infinite*, and *immutable*. Hence, when either of the *ideal* combinations became *real*, its *accidents* and *constituents* still remained *absolutely* inseparable from the Supreme Subsistence; who without losing one attribute of his own combination, only acquired a new *relative* existence by the two *new real* combinations, which were derived from him. Hence also arise the paradoxical natures of the Persons of the Son of God, and the Paraclete, by which latter term I shall designate the *person* of the Holy Spirit, whose properties may be exhibited in the following manner:



Thus the Word which is *absolutely* eternal, infinite, and immutable, either in its *ideal* or *elemental* state, yet in its *relative* state or subsistence of the *Son of God* is *originate* from its prior state, the subsistence of the Supreme God, then become the Father, is *finite* in dimensions, and necessarily as capable of giving up its new state as of assuming it, i. e. necessarily *mutable*. Again the Holy Spirit though *absolutely* omniscient and omnipotent, and eternal, infinite, and immutable, either in its *ideal* or *elemental* state, yet in its *relative* state of the Paraclete or Comforter, need neither be omniscient, nor omnipotent, is *derived* from its preceding subsistence, the Supreme God, is finite in dimensions, and capable of giving up

its new state equally as of assuming it. In the same manner the Father, who is composed of the original accidents and constituents either of the Word or Holy Spirit, is *relatively* originate, and mutable, because as the relation of the Son began and may cease to exist, so may the relation of Father, but not *relatively* finite. Again, the Son of God, though *properly* originate, finite, and mutable, as to his Divine, as well as human Substance,* will be eternal, infinite, and immutable with respect to origin; and the Paraclete, or Comforter, though *properly*, neither necessarily omniscient nor omnipotent, and *properly* originate, finite, and mutable, as to his Divine Essence, as well as human Substance, yet may be necessarily omniscient and omnipotent, and eternal, infinite and immutable as to origin.

I.

There can be only ONE ETERNAL Subsistence, or Person of God, which must consist in his INFINITY; but there can be many DERIVED, FINITE, AND MUTABLE Subsistences of Him.

I. To us there is but one God, the Father, out of whom are all things, and we into him, 1 Cor. viii. 6. For in him we live, and move, and have our being, Acts xvii. 28. Do not I fill heaven and earth? saith the LORD, Jerem. xxiii. 24. Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have built, 1 King viii. 27.—II. And one Lord Jesus Christ, by whom are all things, and we by him, 1 Cor. viii. 6. In Him dwelleth all the fulness of the Godhead (Deity) bodily, Col. ii. 9. Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body, John ii. 19, 21.

As it is agreed on all hands, that there can be but *one* Supreme Mind or Spirit, or *one* Essence or Substance, which constitutes God, all Subsistences, or Hypostases, or Personalities, of that *one* Mind or Spirit, of that *one* Essence or Substance, can regard only the various modes, in which that *one* Mind or Spirit, *one* Essence or Substance, may subsist. For having determined *what* God is, (and need I say, that He is Omnipotent, Omniscient, Holy, Mind?) all what remains to be determined of Him is, *How* He is, and if He can be only *one* in *nature* or *essence*, He can only be *more* than *one* in *condition* or *subsistence*.

Now Deity to be eternal must exist without a cause, and existing without a cause, must exist of necessity. If he exist of necessity, the *way* that he exists must also be by necessity. For as Deity, if eternal, must exist in some way or other from eternity, both the Deity and the way of his subsisting must be eternal alike, and being eternal alike, must both be without cause alike, and must both be of necessity. To say then, that this eternal and necessary way of subsisting, is more than one eternal and necessary way, is to say, that he exists of necessity in one way, and exists of necessity in another way, *i. e.* that he exists of necessity in one way, and does not exist of necessity in that way, but that he exists of necessity in another way, and does not exist of necessity in that other way, all which is contradiction and confusion. The Deity, therefore, can exist only in *one* way of necessity, *i. e.* there can be only *one* eternal Person of God. And this eternal Person, or Subsistence must consist in his Infinity. For it is plain, that if Deity exists of necessity, there can be no portion of space where He is not. For if there be any portion of space where He is not,

* This is an equivocal word, sometimes meaning solely a *material* entity, in which sense I have used it under Article *Creatures*, at other times meaning either a *material* or *immaterial* one, any thing or being that has existence, as it is used here.

ed not be in any other portion, and consequently need not be, which is contrary to the axiom that He must be of necessity. And if Deity be infinite, Infinity must be the way of his being; and his Subsistence or Person must consist in his being. And this way of his subsisting can never cease to exist. If He exists in this one way of necessity, to say, that he can exist in this way, is to say, that he does not exist in this way of necessity, which is absurd. There can therefore be only one eternal Person of God; and that eternal Person must consist in Infinity, and be Immutable.

Though Eternity and Infinity are necessary to the being of Supreme Subsistence, it does not follow that they are necessary constituents of *all* Deity. For if God cannot be God till he has completed his *Eternity*, He can never be God at all; and if God cannot be God to any one particle of space but by the whole strength of *Infinity*, He cannot be God to every particle at once, and therefore need not be God to any one particle at all, which is contrary to the axiom that He must be God of necessity. God therefore must be as perfect in time as in eternity, in a portion of space as the whole of space, and consequently may be as perfect in a finite subsistence as in an eternal one, in a finite subsistence, as in an infinite one. At any rate he may concentrate all the fulness of power, knowledge, and holiness in an *only begotten Son*, manifest in flesh; and this like the inner of two concentric circles of which the outer is infinitely large, and the other in common, infinitely small, He may efface at pleasure without detriment to Himself the greater, and be again all in all, 1 Cor. xv. 28. He cannot thus be the Supreme Subsistence. "For to us there is but one God the Father, out of whom are all things, and to him," i. e. out of whom all things proceed, and into whom all go, all-comprehensive. "I came forth from the Father," says the Son, "and am come into the world: again, I leave the world, and go to the Father," John xvi. 28. "I go unto the Father," says He: "for my Father is greater than I." xiv. 28.

II.

The WORD and HOLY SPIRIT to be ETERNAL, must be either IDENTICAL with the one Eternal Subsistence of God, or IDEAL COMBINATIONS of Portions of his Attributes.

The word of the LORD (Jehovah) were the heavens made, and all the host of them by the breath (Spirit) of his mouth. For he spake and it was done, he commanded and it came to pass, Ps. xxxiii. 6, 9. God is a Spirit. John iv. 24. I, the LORD, which sanctify you in Holy. Lev. xxi. 8.

Scripture represents the WORD and HOLY SPIRIT both as personal and God, John i. 1; Acts v. 1—4; Heb. ix. 14; and as there can be but one eternal subsistence of God, it follows, that there must both have been that one eternal subsistence of God. As Scripture also represents them as without infinity, and consequently without eternity, as dwelling in all their fulness in finite, embodied flesh, and capable of giving up that residence, Coloss. ii. 9; Heb. ix. 14; Eph. iii. 19; Rom. viii. 9, 10; Eph. i. 23; 1 John v. 19. it follows that they are not the one eternal Supreme Subsistence, and yet must be He. Now, as "the Spirit is Truth," John v. 6, and "no lie," or moral impossibility "is of the truth," 1 John ii. 21, in order that the Spirit, who dictated the Scriptures, may not clash with Truth, we must suppose that the

WORD and HOLY SPIRIT were the Supreme Subsistence in sense, and not in another—that as there is no denying that WORD and HOLY SPIRIT must have been in *reality* the one Supreme Subsistence of God, from their eternity and consequent infinity; yet it may be conceded that they were not *constitutively* or *ideally* such—that though the WORD and HOLY SPIRIT were eternal, infinite, and immutable OF NECESSITY, yet that these properties were *rated* from them in the *imagination* of the Inspired Writers, in order to make them capable of entering upon some subsequent state when they should be *RELATIVELY finite, derived, and mutable*. And that the *absolutely* infinite, eternal, and immutable can be also *relatively* finite, derived, and mutable, we have already shewn in the preceding Article. What forbids then the WORD and HOLY SPIRIT to be God, viewed *ideally* abstracted from his eternity, infinity, and immutability, with reference to some future additional states of Him, when He becomes *relatively* finite, derived, and mutable? This is the only way left us to escape the difficulty, and therefore this must be the case. The WORD and HOLY SPIRIT must have been *ideally* and *constitutively* PORTIONS of the attributes of the Supreme Subsistence, but *really* and *accidentally* identical with the WHOLE of them, and thus the Supreme Subsistence Himself. They must have been *ideally* and *constitutively* IN the Supreme Subsistence, but *really* and *accidentally* COINCIDENT with it. They must have been IDEAL combinations of God's attributes, invented in *anticipation* of a future REALISATION in distinct Subsistences, or they must have been IDEAL combinations of God's attributes, invented *after* their REALISATION in distinct Subsistences, in order to account for what relation they bore to the Supreme Subsistence *before* their REALISATION. And these things will more plainly appear, when we come to examine the Scriptures themselves.

III.

The SON OF GOD is not an ETERNAL PERSON of God, but originates from the union of an ideal combination of a portion of the ETERNAL ATTRIBUTES of the Supreme Subsistence, God viewed abstractedly with respect to the PLEROMA or FULLNESS of his NATURAL Attributes, the WORD, with FLESH; and is finite, derived, and mutable as to his Deity.

I. In the beginning was the Word, and the Word was with GOD, (*the Deity*) and the Word was God (*Deity*). The same was in the beginning with GOD (*the Deity*). All things were made by him; and without him was not any thing made that was made. John i. 1-4. By the word of the LORD, (*Jehovah*) were the heavens made, and all the host of them by the breath of his mouth. For he spake and it was done; he commanded and it stood fast, Ps. xxxiii. 6, 9. The worlds were framed by the word of God. Heb. xi. 3. The LORD (*Jehovah*) possessed me (*Wisdom*), in the beginning of his way before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens, I was there,—then I was by him as one brought up with him. Prov. viii. 23, 27, 30. God created all things by Jesus Christ. Eph. iii. 9. Christ the power of God, and the wisdom of God. 1 Cor. i. 24.—II. And the Word was begotten flesh, and dwelt in us, (*our nature*), and we beheld his glory, as the glory of an only begotten from a father John i. 14. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. Luke, i. 35. His Son Jesus Christ our Lord, which was made of the seed of *David* according to the *flesh*; and declared, (*or proved*) to be the Son of God with power (*i. e. miraculously*), according to the *Spirit of holiness*, by the resurrection from the dead. Rom. i. 3, 4. God sent forth his Son, made of a woman. Gal. iv. 4. God sending his Son in the likeness of sinful flesh. Rom. viii. 3. I will write upon him my new name. Rev. iii. 12. A new name written, which no man knoweth saving he that receiveth it. Rev. ii. 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. 1 John iii. 1. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus

every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, (i. e. Son and Heir according to the context, and Gal. iv. 1, 7; Heb. i. 2) to the glory of God the Father. Philip. ii. 9, 10, 11. Who being the brightness of God's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? Heb. i. 3-5. (See the predictive Psalm, ii.) We declare unto you glad-tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. Acts, xiii. 32, 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended, but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord (i. e. Son and Heir,) and Christ. Acts, ii. 33-36. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom; therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows. Heb. i. 8, 9. To which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Heb. i. 13. Who is the image of the invisible God. Col. i. 15. God was manifest in the flesh. 1 Tim. iii. 16. The Word was God. John, i. 1. The Word was made flesh. 14. No man hath seen God at any time. i. 18. We beheld his glory, the glory as of an only begotten from a father, full of grace and truth. 14. Dost thou believe on the Son of God? He answered and said, who is he, Lord, that I might believe on him? And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee. John ix. 35-37. In him dwelleth all the fulness of the Godhead (Deity) bodily. Col. ii. 9. And he answered and said unto them, Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body. John ii. 19, 21. Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God.—These are written that ye might believe that Jesus is the Christ, the Son of God. John, xx. 27, 28, 31. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. 1 John, ii. 22. No man hath seen God at any time. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. iv. 12, 15. Whosoever believeth that Jesus is the Christ, is born of God. v. 1. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus the Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record, the Spirit, and the water, and the blood: and these three agree in one, (the same thing). v. 5-8. One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And He that saw it, bare record, and his record is true; and he knoweth that he saith true, that ye might believe. John, xix. 34, 35. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you. 1 John. i. 2. Every spirit that confesseth that Jesus come in the flesh is Christ, is of God; and every spirit that confesseth not, that Jesus come in the flesh, is Christ, is not of God; and this is the spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world. 1 John, iv. 2, 3. And the blood of Jesus Christ his Son cleanseth us from all sin. i. 7. Feed the church of God, which he hath purchased with his own blood, (i. e. the blood of his Son). Acts, xx. 28.—III. I live by the Father, John vi. 57. As the Father hath life in himself; so hath he given the Son to have life in himself. John, v. 26. The Father loveth the Son, and sheweth him all things that he himself doeth. John, v. 20. Jesus increased in wisdom and stature, and in favor with God and man. Luke, ii. 52. But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Mark, xiii. 32. The Revelation of Jesus Christ, which God gave unto him to shew unto his servants things which must shortly come to pass. Rev. i. 1. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. John, v. 19. I can of mine own self do nothing. John, v. 30. The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. John, xiv. 10. Glorify thy Son, that thy Son may glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John, xvii. 1, 2. And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Matt. xxviii. 18. The Father loveth the Son, and hath given all things into his hand. John, iii. 35. The Father is greater than I. John, xiv. 28. And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit. Luke, xxiii. 46. I am he that liveth and was dead. Rev. i. 18.

I have divided the above texts into three classes: the *first* to show, that the Word is an ideal abstract combination of God's natural attributes of power and wisdom; the *second* to show, that the Son of God is a new name, or nature, or state of the Word, arising from the union of those attributes with flesh: and the *third*, to show, that these attributes in the Son, which constitute his Deity, are derived from the Supreme Subsistence, who still re-

tains them as the Father, and are mutable in the Son, who did not always possess them in perfection, and once not at all, when he died. The *first* and *third* together, shew that the *Word* and the *Son* are widely different states: In the first case, the *Word* is *Wisdom* and *Power* themselves, and *Life* and *Light* are inherent in Him, and God can do nothing without Him; In the second case, the *Son* has neither *Life*, nor *Light*, nor *Power* of his own, but derives all these from the Father, without whom he can do nothing. Which plainly shows that the *Word* are attributes of the Supreme Subsistence, and that the *Son* derives his Deity from those attributes, which by a sort of *Prolepsis*, when solely belonging to the Supreme Subsistence, are called *Jesus Christ*, himself: thus, *For us there is one God, the Father, out of whom are all things, and we by him*, 1 Cor. viii. 6, when the latter had no proper personal existence. In the same way it is said, that *God created all things by Jesus Christ*, meaning nothing more than that God created all things by his own power and wisdom, which constituted the Deity of Jesus Christ, who was the *final* cause of their being exerted, as all things were created by him, and for him. Col. i. 16. The *Jews of Palestine*, says Kuinoel, Vol. iii. p. 80, 82, in Dr. P. Smith's *Testimony to the Messiah* Vol. i. p. 609, (as appears from the work of the Son of Sirach, who was a Jew of Palestine, and from the Chaldee Targums,) and also the author of the apocryphal book, the *Wisdom of Solomon*, employed the expression (*Word*) merely as a periphrasis for the Deity, and very often as a personification of the power and wisdom of God. The *Word* therefore could be no *Person* of God, since both the Father and Son have power and wisdom: the *Father*, because the Son is said to derive them from him; the *Son*, because in him are hid all the treasures of wisdom and knowledge, Col. ii. 3, by him all things consist, Col. i. 17, and he upholdeth all things by the word of his power, Heb. i. 3. The *Word*, therefore, must have been the *Essence* of God; and Christ originally that *Essence*, by which God created all things, to whom the creation and preservation of the world are ascribed as well as to Christ, Acts, xvii. 24, 31. Rev. iv. 11; John, v. 17. If Christ had not been the *Essence*, could not God have created all things by himself? If the *Word* had been a *Person* and distinct from God, i. e. from the Supreme Subsistence: then the *Word* would have been *Power* and *Wisdom*, and the Supreme Subsistence not *Power* and *Wisdom*, i. e. the Supreme God or Subsistence would have been no God, which is an absurdity. But how clear is every thing, if we attentively consider the passage, 1 Cor. viii. 6, just quoted. God is there originally the all-comprehensive subsistence, the universal Father, mentioned in Article I; and the Lord, (i. e. the LORD or Jehovah, or Fiat, or Word, or First Cause, as Jehovah means,) is the *Essence* of that all-comprehensive Subsistence.

But St. John assures us that, though no human systems would know to the last the name or nature of the *Word*, yet that the *Word* of God itself contains it, and that it will finally overthrow the theories of the Beast and False Prophet: *He had a name written that no man knew but he himself. And his name is called the Word of God*, Rev. xix. 12, 13; it being a part of the good Providence of God, according to 2 Thess. ii. 11, 12, to send upon

rupt church *strong delusion and a lie*, that they may bring on temporal damnation, when she at last finds out her error or heresy. St. John says that the Word existed from all eternity was originally *with*, or rather *belonging to* (πρὸς) the same Subsistence (τὸν θεόν) and was in fact Deity,) or of a Divine nature itself—that it was originally *with belonging to* the Supreme Subsistence, as he repeats—but afterwards dwelt in our nature and was BEGOTTEN *flesh*, and then we saw his glory, as the glory of an only-BEGOTTEN a father (ὡς μονογενοῦς παρὰ πατρός); i. e. the Supreme istence became to a property or essence in himself, which afterwards begat in flesh, a father as in any human pro- ion. He does not mention a syllable concerning an *eternal* :RATION. He says at once, “In the *beginning* was the Word,” from all eternity, ungenerated: and instead of saying that Word was from eternity *begotten* of God, he says, that the Word was from eternity *with or belonging to* God. He is begotten of God, he “comes out from God;” John, xvi. 27, only when begotten flesh. And though he afterwards returned into himself, John, xiii. 31, 32; xvii. 5, as I shall hereafter explain between the death of the Son of God, and his resurrection, became again confused with God, yet St. John, who wrote the Gospel after that event, declares the Son of God to be now *the bosom* (εἰς τὸν κόλπον) of the Father, no longer *belonging to, or coincident* with the Supreme Subsistence the eternal Word, but a *distinct* Subsistence. He farther draws a broad line of distinction between the “Word” which is God,” and the Son of God, by saying, “that no man hath seen God at any time,” but that they “saw his glory, the glory of an only-begotten from a father,” in other words, that they saw his glory reflected in a procreation of himself in flesh, as a Father is seen in his son, John, xiv. 9; which procreation St. John calls “the *image* of the *invisible* God,” “the brightness of glory, and the express image of his person.” St. John does not say “In the beginning was the Son, and the Son was with the Father, and the Son was God.” This would have incontrovertibly dissolved the incomprehensible mystery of the false church, and heresy or “lie” of Antichrist; as “*Jesus*” would not then have been “the Christ the Son of God,” but a common man endued with the Son of God’s nature, whose blood would have formed no *proper* part of the Son, and consequently could not have “cleansed us from our sins,” nor “purchased the church,” and the relation of Father and Son would in effect have been utterly denied by the palpable falsity of making the Father and Son have the same “beginning,” when those very terms, may be assured were employed to denote that subordination of power and rank, which is usually intended by them. St. John, therefore, is obliged to introduce an unusual term, in order to express the relation, which he who became the Son, bore to the same Subsistence, before he became the Son; and wishing to be particularly *technical*, which is not generally the case with the sacred Writers, he does not call even the Supreme Subsistence Father, when he says, “The Word was with God,” because

plainly no such relation as Father and Son then existed. God, it is true, was always the *universal* Father, but not from eternity the Father of the Son. This technical accuracy indeed is not observed at 1 John, i. 1, 2, with respect to the *Father*, but we even there see, how St. John in his intentness to exhibit the Son as the realisation of the ideal and abstract combination, the Word, in flesh, nevertheless delicately escapes confounding the pure Word itself with its audible, visible, and tangible amalgamation, the Son. For though he *directly* says, that he saw the Life, (and life may be seen,) yet he avoids directly saying, that he saw the Word of Life, the Author or Cause of Life, nicely avoiding so gross an absurdity and inconsistency with the commencement of his Gospel, John, i. 1, 18, by a convenient "of" or "with respect to," 1 John, i. 1, "that which" or "what"—"of" or "with respect to the Word of Life," &c. The Father also may here mean the *universal* and not *particular* Father, as at 1 Cor. viii. 6, But how explicit is St. Luke, i. 35! *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; THEREFORE also that holy thing, which shall be born of thee, shall be called the Son of God*; and St. Paul, St. Luke's teacher, we may suppose, who makes our Lord of the seed of DAVID according to the FLESH, but the Son of GOD by a miracle according to the SPIRIT OF HOLINESS or HOLY GHOST, proved by the resurrection of his body, Rom. i. 3, 4, thus ascribing the Sonship solely to the Holy Ghost, as a "new name" or nature of the Word of God, and not to any preceding generation.

There is no passage of Scripture which speaks of any generation of the Son of God prior to that which St. Luke mentions, though there is a passage which speaks of one *subsequent* to it, viz. his generation or resurrection from the dead, Acts, xiii. 32, 33, and then only because his Sonship is by that time completed by his succeeding to the inheritance, and becoming the "Lord of all," and "heir of all things" by *possession*, as well as by the *title* derived from his birth of the Virgin by the Holy Ghost, Acts, ii. 36; Philip. ii. 9, 11; Heb. i. 2; Matt. xxviii. 18. He is then truly the Son of God, because his divinity is then perfected, *being set down with his Father in his throne, having seven eyes and seven horns*, being endowed with all knowledge and all power, Rev. iii. 22; v. 6. He is then also *the first born from the dead*, Col. i. 18, *the first-begotten of the dead*, Rev. i. 5, *the first-fruits of them that slept*, 1 Cor. xv. 20. The passage Micah v. 2, has been made to signify a prior and even eternal generation of the Son of God. But besides being falsely translated, it alludes to quite a different thing. *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, not from everlasting, but from the days of yore*, according to the meaning of the words מִיָּמֵי עוֹלָם at Deut. xxxii. 7; Gen. vi. 4; Ezek. xxvi. 20. And these goings forth allude to nothing more than the march of the Word or Jehovah, or Omnipotence and Omniscience, before the Israelites to the promised land in the days of Moses, in character or quality of his future Sonship or generation in flesh. For it is not denied that the Supreme Subsistence always carried on transactions with the human race as trustee for

ature and additional Subsistence of his Essence, the Son, by poetical anticipations of him as *the man his fellow*, or by symbolical prefigurations of him as *the Angel of the LORD*, and *the Captain or Prince of the Lord's host*, Zech. xiii. 7; Ex. xxiii. 20, 21; Josh. v. 14, 15; Dan. viii. 11, 25; ix. 25; x. 21; xii. 1; xiii. 1.—See MICHAEL.

But it is argued that because God is said to *send* his Son, (notwithstanding it is expressly said, that he was sent, *made of a woman*) he must have had some Son beforehand to send. Now this is a good argument with those who take for granted that a popular mode of expression is also a logical mode, or that the construction of language is built upon strict principles of reasoning, or that the rules of logic are to be applied to the interpretation of rhetoric.

I say is a good argument with those who do not know, that the language of Scripture is *more* rhetoric than logic, very often figuratively and literally false, and only popularly and figuratively true.

This I say is a very good argument with those who do not know, that the New Testament contains more paradoxes than any other book in the world, and that its expressions are sometimes, what I may call in this scientific age, exceedingly *loose*. I say is an exceedingly good argument with those who do not know, that the truths of our Holy Book are elicited only by the collision of its strong antagonist statements. For it is the very same argument by which the devil proved to the Papists the sublime doctrine of Transubstantiation: '*This is my body*,' *literally* and *not figuratively*, said the Dragon. It might be just as well said, that it was the Son of *Man* before he was born of the Virgin, because he is made to say, *What, and if ye shall see the Son of Man ascend up where he was before?* John, vi. 62. Was Christ the Son of *Man* before he took upon him our human nature? no more than he was the Son of *God* before. What then?

God did have something to *send*. But it was neither the Father of *Man* nor the Son of *God* strictly speaking, but his own Power and *Wisdom*, or his own *Omnipotence* and *Omniscience*, which he had to *send*, which *became* the Son of *Man*, and the Son of *God* by their union with human nature, which were the Son of *Man* and the Son of *God* before, only by a figure of rhetoric called a *Prolepsis*. In which figure God is also said to be foretold by the prophets. Luke xi. 49. Nor is the sacrifice so vividly painted by Paul, Rom. viii. 32, which God made of his Son, the less, because the Son had no personal existence, before the Incarnation; but it appears by the constitution of the Son, that God gave him not merely a being eternally *distinct* from himself, but one which must have been infinitely more dear, a procreation of him-

that the Son of God consisted solely of the union of a divine nature with a human nature, where it is not expressed, is implied throughout the New Testament, to which the very name as '*new*,' as Dan. iii. 25 excepted, is peculiar. Thus St. Paul in his apostolic first chapters to the Hebrews and Colossians, though he speaks of the creation of the worlds to the Son in his eagerness, and to the Sacred Writers, to identify the *Essence* of the Son with the Word or Fiat or LORD, yet plainly had no notion, that the Son had any *proper* existence before the Incarnation. For

what does he say? He says that the Son seated himself on the right hand of God by virtue of his being *the brightness of God's glory, and the express image of his person, being made so much better than the angels in proportion as he HATH OBTAINED the more honorable name of the Son*. Now, why is the Son the brightness or visible splendour of God's glory? The only Scriptural reason is, because God's glory, (for the Word was God) *was seen as the glory of an only-begotten from a father in a *Shekinah* of flesh*, because he that hath seen the Son, hath seen the Father, John, xiv. 9. And why is he *the express image, or impression, or mark of God's person, or being, or existence*? The only Scriptural reason given is, because *in him dwelleth all the fulness of the Deity BODILY*, Col. ii. 9, because he is *the image of the INVISIBLE God*; Col. i. 15. It is true he was *made a little lower than the angels* as well as *so much better*, Heb. ii. 7; i. 4 but the former regards his *human body* solely, as the latter does his *divine soul* shining through his human body. If the Son was *constitutively* a visible being, could he have been the image of an invisible one, or an ocular mark or proof to men of God's existence? And on the other hand, if the Son had been *constitutively* an eternal, invisible being, could he have been rendered more visible than the Father, of whom it is said, *Not that any man hath seen the Father*, John, vi. 46? Yet the visibility of the Son is not only never denied but plainly affirmed, John, ix. 37, and more strongly implied than affirmed. What then? He was *made* so much better than the angels in proportion as he *hath OBTAINED* (*κηληρονομήσας*) the more honorable name of the Son. Now here plainly the prevailing notion is, that the Sonship was an acquisition to the maker of the worlds. He does not say *in proportion as he was the Son of God before*, but *in proportion as he hath obtained that name since*. He was *made* i. e. out of the creative substance or essence and flesh, a creature more exalted than any that had yet been made, because he was to be the *SON, the head of all things and Lord of all*, Heb. i. 2; Acts x. 36, *the first-born or chief of every creature*, Col. i. 15, *the beginning or head of the creation of God*, Rev. iii. 14, *the first-born among many brethren* Rom. viii. 29, because he was to be the crownwork of his visible creation by becoming a visible creature himself. Coloss. 15, 16. And what is further implied when St. Paul says, *When he bringeth in the first-begotten into the world, he saith let all the angels of God worship him*? Was not the Son of God worshipped by the angels before he was brought into the world, i. e. *this world* according to John, xvi. 28? No—nor ever seen of them till then according to 1 Tim. iii. 16. Yet the angels always see the face of his Father which is in heaven, Matt. xviii. 10. And what is further implied, when St. Paul says, *But unto the Son he saith, Thy throne O God, is for ever and ever. A sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness and hated iniquity THEREFORE, O God, thy God hath anointed thee with the oil of gladness above thy fellows*? Does not this prophecy denote, that the distinct Godship, and the exaltation to the more honorable name of the Son or *first-born among many brethren*, above his fellow-creatures were accorded rather subsequent than prior to Christ's meritorious victory over sin here on earth? Assuredly: as is explicitly stated

in Philip. ii. 9—11 ; Acts ii, 36 : xiii. 32, 33, *God having fulfilled the promise unto us, in that he hath raised up Jesus again ; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee ; having MADE that same Jesus whom ye have crucified both Lord and Christ ; and GIVEN him a name which is above every name, that every tongue should confess that Jesus Christ is Lord, i. e. SON AND HEIR, (not LORD,) to the glory of God the FATHER, where it is evident that the Scripture terms, Christ the Son of God, and Lord and Christ are synonymous. And what is further implied of the Son, when St. Paul asks, But unto which of the angels said he at any time, Sit thou on my right hand till I make thine enemies thy footstool ? Does it not imply that the Son never sat down on the right hand of the Majesty on high before his exaltation from humiliation ? Else would he not have had to descend for his humiliation before his victory over his enemies ? And is not even the address to the Son as the LORD, (not Lord,) who laid the foundation of the earth, in the past tense, although the creation had been finished prior to the Sonship ?*

Let us therefore “render unto Cæsar the things which are Cæsar’s, and unto God the things which are God’s :” and the eternal Sonship is Cæsar’s own, who established it at the Council of Nice, A.D. 325, while *the true nature of the Word of God no man knoweth but that Word of God which reveals it, so that it is useless to look for it in any human creeds or systems. He is Antichrist that denieth the Father and the Son : and what Father and Son can there be in two Persons which are “neither afore nor after each other ?”* They who hold out for the genuineness of 1 John, v. 9, will find a new enemy to the identity of the Word and Son. For the Word could not bear witness to the Son, unless it were distinct from him.

We thus see, that the Word is originally an *ideal* abstract Combination of God’s natural attributes of *Power* and *Wisdom* (to which *Holiness*, as a necessary quality of these attributes in Deity, must be added,) existing in the Supreme Subsistence, the *Universal* Father, till it becomes *realised* in flesh in the Person of the Son of God, when according to the third class of texts it is *derived* from the preceding Subsistence, who then possesses its *elements* in the new relation of *Particular* Father. The constitutive *holiness* of the Son of God is plainly indicated at Mark, i. 24 ; Luke, iv. 34 ; Acts, ii. 37 ; iii. 14 ; iv. 37.

IV.

The SON OF GOD identical with the Supreme Subsistence, not CONSTITUTIVELY, but by ORIGIN.

1. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus ; who being in the form of God, thought it no boot to be as God ; but emptied himself, and took upon him the form of a servant, and was made in the likeness of men. Philip. ii. 4—7. Jesus who was made a little lower than the angels for the suffering of death. For verily he took not on him the nature of angels ; but he took on him the seed of Abraham. Heb. ii. 9, 16. For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. viii. 9. Thus saith the LORD, The heaven is my throne, and the earth is my footstool ; where is the house that ye build unto me ? Is. lxvi. 1. Do not I fill heaven and earth ? saith the LORD. Jerem. xxiii. 24. Jesus answered and said unto them, destroy this temple, and in three days I will raise it up— but he spake of the temple of his body. John, ii. 19, 21.—11. And now O Father, glorify thou me with thine own self with the glory, which I had with thee before the world was. John, xvii. 5. A little while and ye shall not see me ; and a little while and ye shall see me, because I go to the Father. John, xvi. 16. I come forth from the Father and am come into the world ; again I leave the world and go to the Father. John xvi. 28. Now is the Son of

Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. John, xiii. 31, 32.—111. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. John, iii. 13. I and my Father are one. John, x. 30. Jesus Christ the same yesterday, and to day, and for ever. Heb. xiii. 8. Before Abraham was, I am. John, viii. 58. All things that the Father hath are mine. John, xvi. 15. He that hath seen me, hath seen the Father. Believe me that I am in the Father, and the Father in me. John, xiv. 9, 11. Christ is all, and in all. Coloss. iii. 11. I in them, and thou in me, that they may be made perfect in one. John, xvii. 23. In that day ye shall know that I am in my Father, and ye in me, and I in you. John, xiv. 20. And of his fulness have all we received. John, i. 16. And ye are replete by him. Col. ii. 10. And if Christ be in you the body is dead because of sin. Rom. viii. 10. Christ liveth in me. Gal. ii. 20. Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall also continue in the Son and in the Father. 1 John, ii. 21. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ; This is the true God and eternal life. 1 John, v. 20. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John, 9.

If the WORD had been from eternity any more than an ideal abstract combination of the *natural* attributes of God, with their necessary quality of *holiness*, that is to say, if it had possessed the attributes of eternity, infinity, and immutability as *constituents*, and not as *accidents*, it is absolutely impossible, that it could ever have resided in all its *Pleroma* or fulness in the temple of Christ's originate, finite, and mutable body, because it is a manifest absurdity to suppose, that a finite, derived, and mutable body could contain a constitutively infinite, eternal, and immutable being. On the other hand, as the natural attributes of God in their *real, elemental* state are *necessarily* eternal, infinite, and immutable, they could never give up their eternity, infinity, and immutability *absolutely*, but only *relatively*. Hence arises the paradoxical nature of the Son of God exhibited in the above texts: in the first and second class of which, he is said to have *emptied himself of the form of God*, on the assumption of humanity, and returned into it on his death, *into God's self*; and in the third of which he is represented as never having *emptied himself of the form of God* at all.

But it is necessary to prove that the first and second class of texts have the signification which I have given them. The first passage, according to the authorized version, with its connexion is, *Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross.* But granting this to be the true rendering, it is plain that *the form of a servant* and *the fashion as a man*, are opposed to a preceding state which constituted *the form of God*, and that the *making himself of no reputation*, and *humbling himself* are contrasted with his thinking highly of himself, and putting himself on a footing with God. It is plain, that some change of state Christ had undergone from *greatness* to *humility*, in which his disinterestedness is made manifest, and which St. Paul exhibits as worthy of imitation to the *Philippians*. No one will affirm, that *the form of God* will relate to any state of Christ when he was in *the form of a servant*, else the inference designed to be drawn by the *Philippians*, and the con-

trast will be destroyed. But then did Christ think less highly of himself when he humbled himself in *the form of a servant*? Did he no longer put himself on an equality with God? This is by no means the case; as it appears, that he even then made himself *equal with God*, saying that God was his Father, John, v. 18, that he and the Father were one, the Jews objecting to him, that he being a man, made himself God, John, x. 30, 33. *Equal with God*, cannot therefore be the true rendering in this case, as even the mere comparison of Scripture texts evinces. But the original proves that it is not. ἴσα is not the usual method of expressing *equality* but *similitude with*, in the Greek of the Holy Scriptures in which latter sense it occurs, Job, x. 10; xiii. 28; xv. 16; xxix. 14; xi. 12; xiii. 12; xxviii. 2. John also expresses *equal with God*, John, v. 18, by ἴσον τῷ θεῷ not by ἴσα θεῷ as in Philip. Let it then be rendered *he thought it not robbery to be as God*; where the *as* has the proper relation to *form* which the *equal with* has not. But again, if in a state preceding that, in which he was found in *fashion as a man*, he was *in the form of God*, how could it have entered either his mind or Paul's, that it might have been a *robbery* to be *equal with* God, or to be *as God*, when he had never as yet been in any other form? Or how does this thought of *presumption*, I should rather call it, serve to introduce the account of his lowliness of mind, with the existence of which, Paul desired to impress the Philippians? Is it not altogether out of place? Or how does it effect the designed contrast with the succeeding member of the sentence: *He thought it not robbery to be as God, BUT took upon him the form of a servant*? One would have thought, *He thought it not robbery to be as God, but took upon him the form of God*, would have been the run of the sentence. Some ancient interpreters of Scripture, however, as Gregory Naziazen, Theophylus, and Theodoret, have given the passage its true meaning, *Who being in the form of God, thought it no boot to be as God, but emptied himself*, (as is the literal translation,) *and took upon him the form of a servant, and was made in the likeness of men, &c.* thus exhibiting himself as an inimitable pattern of disinterestedness to all mankind.

But however we take the sentence, it is plain, that Christ, by assuming *the form of MEN* gave up the *form of GOD*. That the resignation of the *form of God* did not consist in the surrender of his *equality with God*, i. e. his equality as to all those attributes which constitute his divine *Essence*, viz. his holy knowledge, his holy power, and his holy authority, has been already shewn, since he has possessed all these with the form of a *servant* or of *men*. What then could be this form of God, of which Christ emptied himself? Why does not even the mere contrast of *the form of a SERVANT* or *likeness of MEN* with *the form of GOD*, or the bare expression *form* shew? Does it not allude entirely to the *mode* of God's subsistence every where *personally* at once? And was it not this form, of which Christ emptied himself, when all the fulness of the divine *Essence* dwelt in him *bodily*? when God, or the Word became manifest in finite flesh? Assuredly. And this explains our Lord's meaning, when he says, that he goes to the Father, because the Father is greater than he, i. e. because the Father is the grand source from whom all proceed, and into whom all return, and the Son a locomotive being. This also explains the para-

dox of St. Paul in Heb. i. ii. who makes the Son so much *below* the angels, and yet a little lower than they, the former represents the *Essence* and the latter the *Person*. This also explains the glorification of Christ *with* God or *in* God's self on his decease, a glory which he had with him before the world was.

For what could that glorifying *in* God's self, and *with* self, which Christ was at his betrayal about to resume, allude to? Surely, it could have nothing to do with his *bodily* form.

Son of Man, or his human nature was already glorified, as was glorified *in* him, by his participation of the attributes of the divine *Essence* in *flesh*; and his bodily form is not an original, but an assumed form. And Christ even in his human form was *in* the Father, in as much as the Father is all-comprehending. Christ's corporeal ascent therefore, mentioned John, could not come up to the terms of Christ's glorification *in* God's self; for any ascent of Christ's body could only bring him closer to God than before. Besides, upon his ascent from the earth, he is not represented as *in* God's self (ἐν θεῷ) but upon (ἐπὶ τὸν) the bosom of the Father. I hope I shall not have such a poor opinion of Deity, as to imagine that Christ's original glory consisted in the diffusion of intense light around him, or any the like material and created effulgence is represented to us in Scripture only as an emblem of his mental and eternal attributes. Even such would not come up to the terms of Christ's glorification *in* God's self. It remains therefore, that Christ's glorification in God's self alludes to the resurrection of his individual *Essence* during his three days and a half denials, and its original immensity, and identity with the *Supreme Substance* of which he emptied himself when he assumed the human form, and of which he emptied himself again, when he resumed it at his resurrection. I do not deny, that Christ's corporeal ascent was a part of his act of departure from his disciples, 'to his Father and to his Father, to his God and their God,' else his coming again to receive his disciples to himself, John, xiv. 3, would have been unnecessary on his resurrection, which Mary probably expecting it, wished to embrace him as for ever again united to her, John, xiv. 17. But he had not yet ascended to his Father, as he had predicted; in other words, he had not completed his departure, which was to be effected before he came again to receive his disciples. So also when he did come again by the Holy Spirit to establish that kingdom or place, which he had prepared for his death in the many mansions or regions of the God of the Father's house, John, xiv. 2, 3, 18, 16; Matt. xxviii. 18, he did not complete it corporeally, as he will do, when he rises at the last day to enjoy that kingdom for ever, and when he shall reign corporeally, Rev. v. 10, as we have done spiritually. Rev. ii. 26, 27, upon the earth, turning the waters of nations into blood by our doctrines, and smiting the earth, Rome, with plagues, as often as we will, Rev. xi. 6, setting up our throne of judgment upon the Papacy by the Reformation, Denmark, and still holding the winds of political convulsions in our hands. See CANDLESTICK 2.—Nevertheless when the Son of Man shall he find faith on the earth? No—not even among the Evangelicals, the very spirituals, who cry day and night to avenge them, saying, "Thy kingdom come," Luke, xvi.

For there is one grand error which runs through their system, both with regard to the nature of the Son of God, and the nature of the Son of God's kingdom, making the Son of God pure Deity, and the kingdom of God purely spiritual, when in reality, in both cases, it is "the taking of the manhood into God;" the deification and spiritualization of the flesh, the taking of the kingdom of this world into the kingdom of heaven. It is an error similar to that of Hymeneus and Philetus, who made shipwreck of their faith, by making the resurrection already past, 2 Tim. ii. 17, a spiritual one no doubt.—See BRIDE. p. 108, &c.

Christ therefore emptied himself of the omnipresent subsistence of God, when he took the human form. But as that exceedingly philosophical and rational Book indited by the Spirit of Truth, the New Testament, shews in my third class of texts, he did it only *relatively* as the Son of God, but not *absolutely* as the Word or Essence of God, for in this he and the Father are still identical, and could not be otherwise from the very nature of the case, as I have already shewn.

To deny that the Son of God is God, because he is not *constitutively* omnipresent, is to deny that this table on which I write, occupies space, for a similar reason, as both God and space are commensurate. To deny also that the Son of God is God, because he is not constitutively eternal, is to deny, that God can exist in successive portions of time. To deny also that the Son of God is God, because he is not constitutively immutable, is to deny, that God can change his relations. If it be meant by these denials, that the Son of God is not the Father, we are agreed. Otherwise it is altogether an argument of Socinians, who are as bad philosophers as they are bad divines. Neither eternity, nor infinity, nor immutability are *constituents* of the Divine Essence, though Omnipotence, Omniscience and Holiness are. One thing distinguished from another by having properties which the other has not, else all things would be one and the same. God is not eternity, infinity, and immutability, for these are accidents common to space. The absurdity then of denying to the Son of God, his claim to divinity, when he has all the constituents of deity, because he wants the accidents of a quality which has no substantial reality! But it is an old saying, and time has proved true, that whom God wishes to destroy he makes mad. The Son of God is only a relative *state* of the Supreme Being after all, though something more than an *economical term*; Christ is an economical term, when applied to the Supreme Being before the Incarnation or Sonship, with reference to that state. The man Jesus also is nothing less than God humanised or deified according to the different point of view in which we regard him, it being the same thing for God to assume the form of man, as it is for a man to be endowed with divine attributes: and though men will make nonsense of the Bible, the Bible still speaks for itself after all, the Apostles thinking it no degradation to the one hand to the blessed Jesus, to say, that God hath made him both Lord and Christ, *exalted* him to be a Prince, nor blasphemy on the other, to say of the Word, that God was manifest in the flesh. And in such sort, if *any* human being were of a mind endowed with the Infinite Mind, he would from that very moment feel conscious of having been coeval and identical with

the Maker of the worlds, from the fact, that there is but one Infinite Mind, and that Mind must be always conscious of things past, present, and to come, wherever it is to be found. But no doubt men will give credit to Athanasius, and the Nicene Creed the *Beast* rather than to the Word of God; and will fear to adopt the simplicity as it is in Jesus, lest they should have no MYSTERY left, upon which to exercise their faith, as if such a mental monasticism were acceptable to God. But these men forget, that every article in the Bible is according to reason or truth, for the Spirit is Truth, though no one should perceive it; and that faith may be only so long demanded, till the progress of philosophy has come up to the solution of the mysteries, i. e. doctrines of Revelation, and faith is swallowed up in mental sight. Then Revelation may take a fresh start, and leave Philosophy again to hobble after it. For this was the case at the time of our Lord's *first* Advent, when philosophers just found out, that there was only one God, which Moses told them long ago. Revelation then left them again in the dark by telling them that this one God existed in three Persons, which has puzzled them ever since, though they are beginning to see it better now that our Lord's second coming is at hand. Those who imagine that the Apostles told all they knew about the doctrines of Christianity to their disciples, and will thus found their faith upon the opinions of the Church Fathers, will find that they build upon nothing better than sand; it is plain, that both Paul heard things which it was not lawful for him to utter, 2 Cor. xii. 4, and John heard things, which should happen in the Christian Church, which it was not permitted for him then to explain, Rev. x. 4, called *the seven thunders*. He who should undertake therefore to deny, that clearer notions of the doctrine of the Trinity, the true nature of hell torments, the unscriptural Alliance of Church and State, and civil and religious liberty, did not form part of these *thunders*, for they are startling enough to many, will undertake to do a thing, for which I myself am not sufficiently hardened.

V.

The PARACLETE or COMFORTER is not an ETERNAL PERSON of God, but originates from the union of an Ideal Combination of a portion of the ETERNAL ATTRIBUTES of the Supreme Substance, God viewed abstractedly with respect to the PLEROMA or FULLNESS of his MORAL Attributes, the HOLY SPIRIT, with the CHURCH OF CHRIST; and is finite, derived and mutable as to his Deity.

1. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22, 23. The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other. Gal. v. 17. The Spirit is Truth. 1 John, v. 6. And the Holy Ghost descended in a bodily shape like a dove upon him. Luke, iii. 22. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost. Acts, ii. 3, 4. They were all filled with the Holy Ghost, and they spake the Word of God with boldness. Acts, iv. 31.—11. But when the Comforter Paraclete is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. John, xv. 26. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore will I, that he shall take of mine, and shall shew it unto you. John, xvi. 14—15. He that is joined unto the Lord is one Spirit. 1 Cor. vi. 17. And of his fulness the Incarnate Word hath all we received, and grace for grace. John, i. 16. And ye are replete by him, Galat. iii. 10. The church, which is his body, the fulness of him that filleth all in all. Eph. i. 23. Now ye are the body of Christ. 1 Cor. xii. 27. For by one Spirit are we all baptized into one body. 1 Cor. xii. 13. That ye might be filled with all the fulness of God. Eph. iii. 19. That ye might be partakers of the divine nature. 2 Pet. i. 4. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in thee

thou in me, that they may be made perfect in one. John, xvii. 22, 23. God giveth the Spirit by measure unto the Son. John, iii. 34. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him: for he dwelleth with you and shall be in you. I will not leave you comfortless (orphans): I will come to you. Yet a little while, and the world seeth me no more; ye shall see me; because I live, ye shall live also. At that day, ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas saith unto him, not a Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? He answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him, John, xiv. 16—24. For we know that God abideth in us, by the Spirit which he hath given us. John, iii. 24. And truly our fellowship is with the Father, and with his Son Jesus Christ. John, i. 3. But when they shall lead you, and deliver you up, take no thought beforehand at ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. Mark, xiii. 11. He shall not speak of himself, but whatsoever he shall hear, that shall he speak. John, xiv. 13. But Peter said unto him, Why hath Satan filled thine heart to lie to the Holy Spirit,—Thou hast not lied unto men but unto God. Acts, v. 3, 4. To one is given by the Spirit, the word of wisdom, &c., to another discerning of spirits. I Cor. xii. 8—10. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth (οὐδείς) none but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. I Cor. ii. 11, 12. The Spirit searcheth the things, yea, the deep things of God, I Cor. ii. 10. The Spirit itself beareth witness to our spirits that we are the Sons of God. Rom. viii. 7. The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the Scriptures, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Rom. viii. 26, 27.—III. He shall not speak of himself, but whatsoever he shall hear, that shall he speak. John, xvi. 13. The spirits of prophets are subject to the prophets. I Cor. xiv. 32. Quench not the Spirit. I Thess.

If we may judge of a tree by its fruits, the first class of texts plainly shew, that the Holy Spirit is God, viewed abstractedly in respect to the fulness of his *moral* attributes, all of which may be summed up in the general term of his *holiness*. The emblems also of the *dove* and *fire* are characteristic of those moral qualities of gentleness and boldness which accompany the influence of the Holy Spirit in men's minds. But there is no occasion for any scripture passages to inform us directly what constitutes the Holy Spirit, as the church with whom it was to abide for ever, can discover that by her own experience. "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth none but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." The church knows well enough, that she is neither omniscient, nor omnipotent, nor infinite, nor from eternity, nor immutable in any thing; and consequently she knows well enough, that the Holy Spirit which she possesses, is not omnipotent, nor omniscient, nor infinite, nor from eternity, nor immutable, as we have before shewn. For what an absurdity would it be to suppose, that the Holy Spirit was composed of such and such attributes, and that then *half* of his attributes were bestowed upon the church for *the fulness of him that filleth all in all*. It is true, that the church in its infancy was endowed with extraordinary power and wisdom; but this could not be the Comforter which was to abide with the church for *ever*, for none but Roman Catholics possess such extraordinary endowments now. These could have been only the *accidents* which the Paraclete was to receive of *Christ's* attributes according to his prediction, not proper constituents of him. The Holy Spirit therefore can be nothing essentially more than God viewed abstractedly

with respect to the **FULNESS** of his *moral* perfections, as even ~~the~~ **very name implies.**

That the Holy Spirit had originally no proper person of his own and that the church alone is His proper subsistence, is plain ~~and~~ evinced from his being said to *proceed*, and to be sent from ~~the~~ Father and from the Son, and from the completion of his *procession* or his coming being ascribed to the time when he should *reside* in the church. For if he proceeded from the Father and Son ~~then~~ then he originally belonged to the Father and the Son, and ~~the~~ Father's person and the Son's person were his person; and if ~~he~~ *he* is come only when he dwells in Christ's disciples, then Christ's disciples are his proper mode of subsisting, otherwise he ~~would~~ have been come before. For what does our Lord say? He ~~tells~~ *tells* them that the Paraclete who was to be sent, they already ~~know~~ (surely not personally, if still to be sent) and had seen, and ~~he~~ dwelling *with* them, but that he should be *in* them, that our ~~Lord~~ would not leave them but come to them, and that in that day ~~we~~ should know that He himself was *in* them. Our Lord indeed ~~is~~ one Comforter when *with* them, in whom they saw God's ~~self~~ dwelling without measure, John iii. 34, but our Lord would ~~not~~ *not* another Comforter by another blessed and precious mode of ~~manifestation~~ *manifestation*, when he should dwell in them by his Spirit for ~~without~~ without manifesting himself to the world, when he should be ~~with~~ *with* them alway, even unto the end of the world, Matth. xxviii. ~~ii.~~ *ii.* *He that is joined unto the Lord is one Spirit.* And we are ~~expressly~~ *expressly* told by St. Paul, that *the Church is our Lord's body,* ~~his~~ his proper body evidently, but *an holy temple in the Lord, in* ~~us~~ *we are builded together for an habitation of God* THROUGH SPIRIT, Eph. i. 23; ii. 21, 22; from which nothing is ~~more~~ plain, than that the church is the body, the habitation, the ~~temple~~ *temple*, the subsistence of the Holy Spirit. The Holy Spirit had ~~been~~ seen, and known by, and was even *with* Christ's disciples, but ~~he~~ had not yet come! He had already filled all space in the Father's person, but he had not yet come in himself. But immediately that he was *in* the Church, and filled it with the graces of ~~his~~ *his* presence, he had come. It is true he was in the church before, as ~~the~~ Father with whom he was in reality commensurate, fills all space. But he had been in them without adhering to or mixing with them without forming a part of their constitution. And what could the proper habitation of a *Comforter*? Could the Father or require comfort? None but man; and man alone must be ~~the~~ proper subsistence of the comforter.

Hence, we see what evident traces of the humanity of ~~the~~ *the* Paraclete there are in the second and third classes of texts. *He* is there exhibited as a new mind or soul to man. The glory which Christ had received, Christ imparts to the church. Ananias is said to *lie to the Holy Ghost*, because Peter is endowed with the gift of the discerning of spirits, which he is too zealous for the honour of God to attribute to his own natural powers. The disciples defend their religion by the elocation of the Holy Ghost, because God had endowed them with the gift of wisdom, because *they do not speak of themselves, but whatsoever they do hear, that do they speak.* Again Paul discerns the deep things of God by—~~not~~ not his own mind—but by the supreme mind attached to him, *the unction from the Holy One*, by which he knows all things. Hence

he prays with groanings which cannot be uttered; because *God which worketh in him, both to will and to do of his good pleasure*. The Spirit again may be quenched or go out for want of being nourished, because *the spirits of the prophets are subject to the Lord*, and because God may dissolve his attachment to him with the same freedom as he assumed it. That this was the way in which the Apostles understood the subsistence of the Spirit is evident from their manner of saluting the church. In their numerous salutations from the Father and Son, they give one from the Holy Ghost, because they knew well that it would be an absurdity for the Holy Ghost to salute the Father and the Son, 1 John i. 3, they never talk of fellowship with the Holy Ghost, because it is the fellowship of the Holy Ghost, by which the church has fellowship with the Father and the Son. *For through him (the Son) we have access to the Spirit to the Father*, Eph. ii. 18. *Ye have an unction from the Holy One, and ye know all things. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall also see in the Son and in the Father*, 1 John ii. 20, 24. In the Apocalypse, i. 4, St. John, indeed, salutes the church from the spirits; but these are represented as belonging to the persons Son, iii. 1, and Father, v. 6, not as then sent forth into all flesh, but as before God's throne waiting to be sent forth. To deny the Paraclete to be God, because he does not exercise science and omnipotence, will be the same as to deny that he is not man, because he does not always think or act. To say that he is God, because he is not eternal, infinite, and immutable, may be disproved in the same way as has been done with the Son to the same objection made to the Deity of the Son. The Paraclete is God in a particular state and in a particular character, he is less omniscient nor omnipotent, because he does not exert all his attributes in that state and character. The omniscient and omnipotent principle, though dormant, is still inherent in the Paraclete, and whatsoever Socinians may say, she is still a partaker of the divine nature, a habitation of God through the Spirit. It is good, save one, that is God, Luke xviii. 19, and we may very rationally conclude, that wherever goodness is, there must be God; for *it is God that worketh in us, both to will and to do of his good pleasure*.

VI.

THE PARACLETE or COMFORTER identical with the Supreme Being, not by CONSTITUTION, but by ORIGIN.

But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet; because that Jesus was not yet glorified. John, vii. 39. If he stay away, the Comforter will not come unto you. John, xvi. 7. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which was to be done away; how shall not the ministration of the Spirit be rather glorious? 2 Cor. iii. 7, 8.—II. Of which salvation the prophets have enquired and searched diligently, prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify. 1 Pet. i. 10, 11. And the Lord answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Holy Ghost shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God. Luke, i. 35. I saw the Spirit descending from heaven like a dove, and it abode upon him. John, i. 32. Christ, who through the eternal Father offered himself without spot to God. Heb. ix. 14. Whither shall I go from thy

Spirit?—If I go up into heaven, thou art there. If I go down to hell thou art there also. Ps. cxxxix. 7, 8. By the word of the LORD were the heavens made, and all the host of them by the breath (Spirit) of his mouth. Ps. xxxiii. 6. The Spirit of God moved upon the face of the waters. Gen. i. 2. The Spirit of God hath made me. Job, xxxiii. 4. By the Spirit he hath garnished the heavens. Job, xxvi. 13. Thou sendest forth thy Spirit, and they are created, and thou renewest the face of the earth. Ps. civ. 29. It is the Spirit that quickeneth. John, vi. 63. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. viii. 11. Christ being put to death in flesh, but quickened by the Spirit. 1 Pet. iii. 18. Declared to be the Son of God by the power according to the Spirit of holiness, by the resurrection from the dead. Rom. i. 4. —III. The Spirit searcheth all things, yea, the deep things of God. 1 Cor. ii. 10. Ye have an unction from the Holy One, and ye know all things. 1 John, ii. 20. He that teacheth you all things, and bring all things to your remembrance, whatsoever I have commanded you. John, xiv. 26. He will shew you things to come. John, xvi. 13. For the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit: to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man, severally as he will. 1 Cor. xii. 7–11. —IV. God is a Spirit, and they that worship him must worship him in spirit and in truth. John, iv. 24. There are diversities of operations, but it is the same Spirit that worketh all in all. 1 Cor. xii. 6. Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy. Ps. xcix. 9. Thou Jesus of Nazareth,—I know who thou art, The Holy One of God. Luke, iv. 34. But ye denied the Holy One, and the Just. Acts, iii. 14. The Lord is that Spirit, 2 Cor. iii. 17.

If the Holy Spirit had been originally any thing more than an ideal abstract combination of God's moral attributes constitutively, in other words, if he had been any other than God viewed solely with respect to his moral perfections, and had possessed eternity, infinity, and immutability any other way than as accidents, it is utterly impossible that he could ever have become finite, derived, and mutable in the subsistence of his finite, derived, and mutable body of the church, because it is a manifest absurdity to suppose, that the finite, derived, and mutable church could contain a constitutively eternal, infinite, and immutable being. And again if the Holy Spirit had originally possessed omniscience and omnipotence in any other way than as accidents, i. e. if he had possessed them as constituents, it indubitably follows, that when he became combined with the church, the church would possess omniscience and omnipotence as constituents, which she does not. On the other hand, as the fulness of God's moral attributes never *absolutely* cease to be eternal, infinite, and immutable, as they are but qualities of his omniscience and omnipotence, in which, as holiness is nothing else than holy thinking and acting, they can never *absolutely* be separated; so while the ideal combination may be realised in the church without being infinite, eternal, immutable, omniscient, and omnipotent; yet the Holy Spirit, divested of his original ideality, in his *real* elemental subsistence in the Supreme Subsistence, can never cease to be infinite, eternal, immutable, omniscient, and omnipotent, and in the second subsistence can never cease to be omniscient and omnipotent.

Hence it is that the second and third classes of texts oppose the first. The Holy Spirit in the first is not come till after Christ's resurrection and ascension, proceeds from him, receives of him, and yet in the second and third classes he inspired the prophets, was born of the old, entered into the Virgin, and descended upon Christ himself, created him, and raised him up, is eternal and infinite, omniscient and omnipotent. All which is cleared up by considering that the Holy Spirit up to the time of his effusion at Pentecost, existed not in his proper and lasting subsistence, but in the persons of the Father and the Son, from whom he proceeded, or in the Supreme

istence alone, in which, Christ, as the Word or ungenerated
ce, had also been, and which the Spirit could not give up
tely but only *relatively*. And that he was a property of the
s very evident: since the power of Christ to lay down his
nd take it again, which is ascribed to the Spirit, Rom. viii.
l Pet. iii. 18; Heb. ix. 14, the Son expressly ascribes to
lf, of which circumstance Bishop Heber has made a won-
MYSTERY, in his *Bampton Lectures*, Lect. iv. p. 230,
ding to the practice of that Babylonish class of divines, who,
ting the simplicity as it is in Jesus, darken counsel with
ng without common sense. *No man taketh it from me, but
it down of myself. I have power to lay it down, and have
to take it again*, John x. 18. Why? Because *the last
was made a quickening spirit*. 1 Cor. xv. 45. For *the
is that spirit: and wherever the spirit of the Lord is, there
erty and no mental slavery*. But what is plainer than the
s, the 'Spirit of God,' the 'Spirit of Christ'?

the church at any time has possessed God in other than his
l perfections, as instanced in the third class of texts, we
attribute her possession of them to the Father and the Son,
whom the Spirit received them in addition to his own, ac-
ng to John xvi. 14, 15. The *all things* which the Spirit in
hurch searched must have been very limited in number, since
isciples who *saw but in part* are said to have known these *all
s*, which can mean nothing more than all the doctrines of
stianity.

om the fourth class of texts, the Paraclete will appear to be no-
more than a relative state, of God in the first and second sub-
ices, both being in one sense or other spirit, and both holy.

VII.

*THE TRIFORM GOD, a title more conformable to the Word of
simpler, and more correct, than the word TRINITY.*

he had a name written, that no man knew but he himself—and his name is called
ord of God. Rev. xix. 12, 13. (*The genders are ambiguous in the original, Comp. Heb.*
13.)

ie above text. indeed, is a severe satire upon the church: to
that after seventeen centuries of theological warfare, after
cils of Nice and of Trent, and confessions of Augsburg, and
ty-Nine Articles, and Long and Short Catechisms, Christ
ld at last be exhibited to the world in his true nature, only by
Word of God itself. No one knew the Word of God but the
d of God *itself*!—But the objections of the *orthodox* to
criptural and not *traditional* faith may be summed up in the
ls of Mr. Faber, and thus one answer may serve them all.
far as I can understand you," says he, "I can see no warrant
our opinion in scripture: and there certainly is no evidence,
it was the received doctrine of the primitive church as in-
ted by the Apostles and their immediate successors. The
les must have both *written* and *orally taught* the same
m of doctrine. Had *your* doctrine been *their* doctrine, it
d have been the universally received doctrine of the early
olic Church in all its branches. This, however, is so far
being the case, that no doctrine, save that which is called
doctrine of the Trinity, viz. *the existence of three consub-*
al persons in one Numen, appears in the primitive documents
ristianity. I have read *nearly all* the Ante-Nicene Fathers

from beginning to end, and every one of the earliest of them. I speak therefore from the testimony of my own eye-sight. The primitive church, which invariably professed to receive her doctrine from the Apostles themselves, held and taught no such opinion, as you in the nineteenth century, would deduce from scripture. I believe I may say, that every litigated text between Trinitarians and Anti-trinitarians was interpreted by the primitive Christians precisely as Trinitarians still interpret such texts. The commencement of St. John's gospel is again and again interpreted by the early theologians: but they never give your exposition. On the contrary, they invariably give that which is still received by the Catholic Church. In the face of such evidence, what proof have I, that your exposition is the true one? I do not perceive any proof save your own assertion, that you interpret aright: and I discern no reason why I should prefer your exposition to that of Irenæus, who professed to receive his doctrine from St. John through the single intervening link of his master Polycarp." Leaving out of the question that my doctrine, as Mr. Faber calls it, has been more clearly evolved since Mr. Faber's letter to me, and that it is *substantially* the same with that of the orthodox, only with less rhetoric in it, and more logic, Mr. Faber has three, if not four, points against him. 1st. He takes for granted that the Apostles explained all they knew about the doctrines of Christianity, which is far from being clear. *There must be also heresies among you, that they which are approved may be made manifest among you*, says St. Paul, 1 Cor. xi. 19, an obscurity being necessary in some things, as Luke viii. 9, 10; 2 Cor. xii. 4; Rev. x. 4, evince, *that seeing they might not see, and hearing they might not understand*, an argument Warburton has employed in Book VI. of his *Divine Legation*.—Or, he takes for granted that the Apostles themselves accurately understood all that they wrote, which is also far from being clear, as Peter himself confesses, that in Paul's epistles there are *some things hard to be understood*, 2 Pet. iii. 16. 2ndly. He takes for granted that the oldest opinion is the true opinion, which is far from being clear, since the Apocalypse represents the oldest Prophet or teacher to be a false Teacher, and the oldest church to be a false and mystical church, and that no one knoweth the Word of God to the last, but the Word of God itself. 3dly. He takes for granted that what is true in one sense is true in another. An eternally begotten Son is true figuratively, in as much as *God calleth those things which be not, as though they were*, Rom. iv. 17, but not literally. I do not deny that the early Christians had the right *faith*, but when they began to apply the rules of logic to rhetorical expressions. they darkened counsel by words without knowledge. They may have had the right faith without having a right understanding of that faith. I can believe that the Son is an eternally begotten being in the same sense, that I believe *the body and blood of Christ verily and indeed taken and received by the faithful in the Lord's supper*. 4thly. Mr. Faber, must excuse me, if I consider my exposition of St. John, of just as good authority as that of Irenæus, who for what I know, might have mistaken his master Polycarp as Polycarp might have mistaken his master John, unless Mr. Faber can shew any Scriptural proof that the immediate successors of the Apostles were to be exempted from the general liability of falling into error; which if

he can, he will, to be consistent, accept the epistles of the Apostolic fathers as canonical in addition to those already enrolled into the canon of Scripture, and for a similar reason the theological writings next to these, and so on, down to those of the present age. But really I am surprised that Mr. Faber does not see how the case stands. When there had not been as yet any nice distinctions made between the persons of the Trinity, the church was satisfied with *general* statements of the doctrine; and how easy was it for the servants of that blessed Master who had himself not much regarded nice distinctions in his simple unaffected teaching, to fall into the same popular method of expressing themselves as he had employed. When the Gospel could maintain that *Jesus Christ*, a term *properly* restricted to Christ in his human nature, had created the worlds, how easy was it for the church to proceed one step further and teach that the *Son* created the worlds, without any great impropriety in the sight of those who would have regarded as over-wise, and as abhorrent to the simplicity of the faith, such technical accuracy as we are obliged now to introduce in order to rescue the truth from the absurdities by which it has so long been desecrated. The early Christians were satisfied that the Son was eternal *somehow*, though they perhaps did not exactly comprehend the nature of that eternity; and therefore without entering into much criticism on the subject, for fear of transgressing the bounds of decorum on so sacred a matter, they were contented with broadly laying it down, that Christ was the *eternal* Son of God, clapping all the difficult parts of the tenet to the account of faith. The system of Plato soon came to their aid by the conversion of some of the Greek philosophers; and desiring to illustrate their subject from it, they represented the Son as Plato's *eternal* emanation of the *Logos* or Word from God, and therefore as the *eternally* BEGOTTEN Son of the Christian Scheme. But from the time of the completion of the canon of the New Testament, there have been always some men, superior to their age, who have, from an attentive perusal of the inspired volume, never been satisfied with the popular acceptance of it, who have seen that there was something wrong in the *general* conclusions deduced from that book, though they have never given a satisfactory representation of its contents on the matter themselves; and hence we hear of the names of Praxeas, Noetus, Sabellius, Beryllus, men of more than ordinary acuteness, living in the second and third centuries, and Arius, between whose creed and that of Athanasius there was in early times a perpetual war.—Can Mr. Faber shew from the Scriptures that the dominant creed was to be the true creed? If he can, the point is settled in his favour. But I think he cannot. On the contrary, I believe the Scriptures represent the popular belief as a mixture of truth and error to the last, 'a light neither clear nor dark,' and that 'at evening time' alone 'it shall be light.' Zech. xiv. 6, 7. Indeed the very circumstance of the *Nicene Creed* being the creed of the Pope, of the *False Teacher*, of *Antichrist*, is sufficient to condemn it. For so far is John from maintaining that the ascendant ecclesiastical power should preserve the true faith, that he distinctly states it, that Antichrist, who is always represented in scripture as a churchman, 'sitting in the temple of God,' the church, 'the spiritual wickedness in heavenly places,' should fall into some lying heresy concerning the Father and the Son by denying them. And is not this the case? The Scriptures say that

"Jesus is the Son of God," "who came by water and blood." (See the texts under Article III. ii.). No—says the Nicene Creed, Jesus is not the Son of God, nor did the Son of God come by water and blood; for the Son of God was "begotten before all worlds" and was "Light of Light," whereas Jesus was a man, and the Son of Man. The Nicene Creed therefore denies Jesus to be the Son of God, and consequently God to be the Father of Jesus, and it therefore denies the Father and Son; having a Father and Son of its own invention, or a Father and Son adopted from the Platonic Pagan System. This *Nicene Creed* was established by the fire and sword of the Roman Emperors, and these also I have shewn to be Antichrist. St. John also says, that the Spirit of Antichrist was already in the world in his days. Is Mr. Faber *certain* that his Rabbi Ireneus escaped the contagion? Daniel says that those of *understanding* are the fallen ones for a long period of time; but Ireneus has kept his ground to the present day. St. John says that the heresy of Antichrist was to be a lie. And what lie can be greater than that two beings of the same age are Father and Son? Or what a greater lie, than that one can be derived from the other and yet be eternal, i.e. without derivation? Or what a greater lie, than that the all perfect, immutable, infinite God, can experience an increase by the procreation of a being of exactly the same unmixed substance with himself? Or what a greater lie, than that three infinite beings of exactly the same substance can occupy only one infinite space? 'Light of Light'!!! as if he who is perfect could admit of an increase of light! Undoubtedly then he could admit of a diminution, and may have once been nothing at all! But surely the Bible takes it for granted that we should use our reason in the interpretation of it; else why does St. John lay it down as a criterion of Gospel truth, that "no lie is of the truth?" 1 John, ii. 21. The orthodox are sagacious enough to discover what is monstrous in *practice*, if taken literally in the Gospel: but they have not so much difficulty in swallowing all the *speculative* absurdities which others have catered for their not over-nice appetites. Sticklers are they for *doctrine* which costs them nothing; but when you talk to them of *discipline*, the infamous alliance of Church and State, their prostitution to, their fornication with, kings and lords, the iniquity of tithing "those that are without" their pale, they hush the matter up. But let them know that God always visits those with false *doctrine*, who have been so little watchful as to let a false *discipline* creep in, and that BABYLON THE GREAT is not only the MOTHER OF HARLOTS but that MYSTERY is the leading delusion of her creed.

The Word of God then has a name which no man knows to the last but the Word of God itself; and this is true in more senses than one. If my explanation of the text Philip. ii. 6, 7, in Article IV. be attentively examined, it will be found that *Form* is the name which more accurately expresses a personality of the Deity, and that consequently *the Triform God* is the Scriptural expression. *Trinity* relates only to the *ideal* state of the three Subsistences, when God is three in one, as the term means; but *Triform God* relates to the real and practical state of the three Subsistences, when God is one in three. But the name may more particularly mean the *New Name* of the Word, SON OF GOD, as before shewn.

THE
TWO VISIONS
OF
NEBUCHADNEZZAR.

kingdom, which shall never be destroyed ; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these
5 kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure.

the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream ; and we will tell the inter-
37 pretation thereof before the king. Thou, O king,
art a king of kings : for the God of heaven hath
given thee a kingdom, power, and strength, and
38 glory. And wheresoever the children of men
dwell, the beasts of the field, and the fowls of
the heaven, hath he given into thine hand, and
hath made thee ruler over them all. Thou
39 art this head of gold. And after thee shall
arise another kingdom inferior to thee, and
another third kingdom of brass, which shall bear
40 rule over all the earth. And the fourth king-
dom shall be strong as iron : forasmuch as iron
breaketh in pieces and subdueth all things ; and
as iron that breaketh all these, shall it break in
41 pieces and bruise. And whereas thou sawest the
feet and toes, part of potter's clay and part of
iron : the kingdom shall be divided ; but there
shall be in it of the strength of the iron, foras-
much as thou sawest the iron mixed with miry
42 clay. And as the toes of the feet were part of
iron and part of clay ; so the kingdom shall be
43 partly strong, and partly broken. And whereas
thou sawest iron mixed with miry clay, they
shall mingle themselves with the seed of men :
but shall not cleave one to another, even as
44 iron is not mixed with clay. And in the days of
these kings shall the God of heaven set up a

kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these
5 kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure.

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THE SECOND VISION

OF

NEBUCHADNEZZAR.

THE GREAT TREE.

THE Babylonic-Assyrian Empire founded by Esarhad-
B. C. 680, remains in a Pagan or Antichristian state
2520 years, and is restrained from receiving the
trines of Christianity, through the idolatries of the
pagan-Greek Empire (*the band of iron and brass*);
at the end of the 2520 years expiring, A.D. 1840,
Eastern kingdoms will reject their errors and be
reverted to Christianity. See DAY, 6.

iv. 10.—Thus were the visions of mine head
my bed: I saw, and, behold, a tree in the
 midst of the earth, and the height thereof was
 great. The tree grew, and was strong, and the
 height thereof reached unto heaven, and the
 shadow thereof to the end of all the earth. The
 leaves thereof were fair, and the fruit thereof
 much, and in it was meat for all: the beasts of
 the field had shadow under it, and the fowls of
 the heaven dwelt in the boughs thereof, and all
 flesh was fed of it. I saw in the visions of my
 bed upon my bed, and, behold, a watcher and
 a holy one came down from heaven. He cried

- aloud, and said thus, Hew down the tree, and cut off the branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches.
- 15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be
- 16 with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven
- 17 times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of
- 18 men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof; forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy God is in thee.
- 19 Then Daniel, (whose name was Belteshazzar) was astonished for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar. let not the dream, or the interpretation thereof, trouble thee, Belteshazzar answered and said, My lord, the dream be to them that hate

thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, *and* was strong, whose height reached unto the *heaven*, and the sight thereof to all the earth; *whose* leaves were fair, and the fruit thereof *much*, and in it was meat for all; under which *the* beasts of the field dwelt, and upon whose *branches* the fowls of the heaven had their

22 habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to

23 the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field till seven times

24 pass over him: this is the interpretation, O king, and this is the decree of the Most High, which

25 is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men,

26 and giveth it to whomsoever he will. And whereas they commanded to leave the stump of

the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the
27 heavens do rule. Wherefore, O king, let thy counsel be acceptable unto thee and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor ; if it may be lengthening of thy tranquillity.

THE
THREE VISIONS
OF
DANIEL.

THE FIRST VISION

OF

DANIEL.



THE FOUR WILD BEASTS.

1. 4.—The Babylonian-Assyrian Empire commenced with Esarhaddon, B.C. 680, which comprises Baby-, Mesopotamia, Cilicia, Syria, Phœnicia, Judea, Arabia, and Egypt unto the borders of Ethiopia Abyssinia, is deprived of its Assyrian capital Nineveh, which is destroyed by Cyaxares the Mede, B.C. 606, and afterwards of Babylon by Darius the Mede, B.C. 536; is invigorated with a new soul at the expiration of the times or 2520 years, A.D. 1840, by its conversion to Christianity.—5. The Medo-Persian Empire commencing the joint government of Darius the Mede, and Cyrus Persian, B.C. 560, continued in the descendants of the latter, subdues all Asia Minor from B.C. 548, to B.C. 545, Arabia, Palestine, B.C. 544; Babylon, B.C. 538; and Egypt, B.C. 526; but after being itself subdued by Alexander the Great, and afterwards partly by the Romans, reaches a degree of splendour in the reign of Chosroes or Shirvan, A.D. 532, and makes its last display of greatness in its three Turkish dynasties of Seljukians, A.D. 1070, Kharismians, A.D. 1090, and Atabeks, A.D. 1127: the first of which founds the Kingdoms of Roum, in Asia Minor; of Kerman, in Persia; and of Syria: the second becomes master of India and Syria; and the third of Egypt, but the greatness or *dominion* of the empire is at length eclipsed by that of the Ottoman Empire.—6. The Greek Empire, founded by Alexander the Great, B.C. 331, subdues Syria, Egypt, Persia and

India; and is divided into four Kingdoms of—1, Greece and Macedon; 2, Thrace and Bithynia; 3, Egypt; and 4, Syria.—7. The Roman Empire, founded by Romulus, B.C. 753, subdues Macedon, B.C. 168; Greece, B.C. 145; Syria and Asia Minor, B.C. 66; Jerusalem, B.C. 63; Judea, B.C. 37; Egypt, B.C. 30; Arabia Felix, A.D. 96; Arabia Petræa A.D. 108; part of Persia, A.D. 111; Assyria, A.D. 114; is divided into ten kingdoms by—1, the Huns, in Hungary, about A.D. 356; 2, the Ostrogoths, in Mœsia, 377; 3, the Visigoths, in Pannonia, 378; 4, the Franks, in France, 407; 5, the Vandals, in Africa, 407; 6, the Saxons and Alans, in Gascoigne and Spain, 407; 7, the Burgundians, in Burgundy, 407; 8, the Heruli and Turingi, in Italy, 476; 9, the Saxons and Angles, in Britain, 476; and 10, the Langobards, in the North of Germany, 483; in Hungary, 526. — 8. The Heruli and Turingi, A.D. 493, the Ostrogoths, 553, and the Langobards, 774, fall before the power of the Bishop or Pope of Rome, whose autocracy over the saints continues for the space of 1260 years from A.D. 553, to A.D. 1813.—9. The Reformation by Luther, A.D. 1518, causes the decline of the Papacy by the defection of nearly the half of Germany, England, Scotland, Switzerland and Holland from their allegiance to the see of Rome and about the close of the 1260 years, A.D. 1813, the Pope's authority is not suffered in any country, over which he formerly domineered, to be without controul.—13. The second Advent of our blessed Lord.

DAN. vii. 1.—In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the
 2 dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven strove upon the
 3 great sea. And four great beasts came up from the sea, diverse one from another.
 4 The first was like a lion, and had eagles'

wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three tusks in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this I beheld, and, lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were set, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was the fiery flame, and his wheels burning fire. A fiery stream issued and came forth from before him: thousand

- thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake ; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts they had their dominion taken away : yet their lives were prolonged for a season and time.
- 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
- 15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.
- 17 These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the

others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet; and of the ten horns which were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under

the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

THE SECOND VISION

OF

DANIEL

THE RAM, THE GOAT AND SANCTUARY.

VIII. 3, 4, 20. The conquests of the Medo-Persians under the acquired dominancy of the Persians, westward to the Ægean sea, northward over the Armenians, Cappadocians, and other nations, southward over Egypt.—5, 7, 21. The rapid overthrow of the Medo-Persian empire under Darius Codomannus by Alexander the Great.—8, 22. The partition of Alexander's kingdom into four, Greece, Thrace, Syria, and Egypt by his four generals, Cassander, Lysimachus, Seleucus, and Ptolemy.—12, 23—26. The Romano-Greek Empire rises B.C. 58. by the Romans' conquests in Greece, and by degrees extends itself towards Asia-Minor, and Syria on the East, B.C. 66; towards Judea or the pleasant land, B.C. 37; and towards Egypt on the South, B.C. 30. But its strength and greatness is not its own, at first being composed merely of provinces subject to the Roman Empire, and afterwards receiving its Emperors from the Romans, (the name which the Greeks retained to the last ages of their monarchy,) who again were themselves mighty either by the Popes, Emperors, and regal Decemvirate of the West, than by any real power of their own. The Romans were famous for their arts of legislation; "the public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, and the laws of Justinian (a Romano-Greek Emperor) still command the respect or obedience of independent nations." The love of conquest was always their ruling passion, as well as of the gothic nations which became amalgamated with them. They have destroyed the saints

under both covenants Jewish as well as Christian: whether by Pagan or Christian Emperors, whether by the Popes, Emperors, or regal decemvirate of the West. Whether the religion has been Pagan or Christian, it has always been the policy of the Roman civil power to patronize priestcraft: the miracle-mongers of the church of Rome no doubt have as often smiled at each other, when they practised on the credulity of the vulgar, as the augurs of the Pagan 'ierarchy did. Elate with their power the Cæsars and their decemvirate have exalted themselves above all laws human and divine. They have sat in the seat of Christ, enforcing their own dogmas of religion by the arm of their power; and in the midst of peace have destroyed many, who possessed the truth, by sword, by flame, by captivity, and by spoil many days. Their existence has been a continual opposition to the Prince of princes, truth itself, Christ, from the time of his temporal crucifixion under Pontius Pilate to the present time; and they have thus incontestably shown themselves to be that *Anti-Christ* which should appear. But the desolation of the church must have an end: the autocracy of the civil power in the affairs of those who are Christ's must be swept away, and the Sanctuary be cleansed. The re-establishment of God's people after the seventy years' captivity, and their subsequent scattering were, together, to last 2300 years. In the year B.C. 457, they were re-established by Artaxerxes under Messiah as sole Leader; and their scattering will consequently be accomplished A.D. 1843. Through their apostacy the Jews were delivered up by their Leader together with the daily-sacrifice which formed the chief part of their religion, in the midst of the last seven years of four hundred and ninety from their re-establishment, A.D. 30; and He sent forth his armies the Romano-Greek power, to destroy their city and their sanctuary, A.D. 70, five hundred and twenty-seven years from their completed restoration. In the same manner in five hundred and twenty-seven years from the new covenant begun by John the Baptist, A.D. 26, the Christo-Judaic church for its apostacy was delivered up into the hands of the Romano-Greek Cæsar of the Romans and his decemvirate A.D. 553, in whose possession it has continued ever since, and will for 1290 years, till A.D. 1843. For Messiah in

483 years' time from the emancipation of God's former people commenced a new covenant by John the Baptist. For seven years in conjunction with him he established that covenant, from A.D. 26 to 33. In 487 years, A.D. 30, he abrogated the old one, when a Most Holy, the temple of the body of that man whom God had ordained, whom God the Father had sealed, was completely prepared for the residence of all the fulness of the Godhead, and he was anointed with the Holy Ghost who descended upon him in a bodily shape like a dove, and a voice from heaven ratified the choice, saying, 'This is my beloved Son in whom I am well pleased.' Calculating by the age of the holy city under Messiah as leader, at the expiration of 490 years of its existence under him A.D. 33, the seal of the prophetic vision was broken, the apostacy was finished, Messiah bare our sins in his own body on the tree, and opened the kingdom of heaven to all believers.

VIII. 1.—In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at 2 the first. And I saw in a vision ; (and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam ;) and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes and saw, and, behold, there stood before the river a ram, which had two horns, and the two horns were high ; but one was higher than the other, and the higher 4 came up last. I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did 5 according to his will and became great. And as

I was considering, behold, an he-goat came from the west, on the face of the whole earth and touched not the ground: and the goat had a
6 notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him
7 in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the
ram to stand before him, but he cast him down to the ground, and stamped upon him: and there
was none that could deliver the ram out of his
8 hand. Therefore the he-goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones
9 toward the four winds of heaven. And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward
10 the east, and toward the pleasant land. And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the
11 ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and
12 the place of his sanctuary was cast down. And the host was delivered up, together with the daily sacrifice, for apostacy. And it cast down the truth
to the ground; and it practised and prospered.
13 Then I heard one saint speaking, and another

saint said unto that certain saint which spake,
How long is this vision of the daily sacrifice,
and is this apostacy of desolation to give both
sanctuary and host to be trodden under foot? *

And he said unto me, Unto two thousand and
three hundred days; then shall the sanctuary
be cleansed.

15 And it came to pass, when I, even I Daniel,
had seen the vision, and sought for the meaning,
then, behold, there stood before me as the ap-

16 pearance of a man. And I heard a man's voice
between the banks of Ulai, which called, and
said, Gabriel, make this man to understand the

17 vision. So he came near where I stood; and
when he came I was afraid and fell upon my face:
but he said unto me, Understand, O son of man;
for at the time of the end shall be the vision.

18 Now, as he was speaking with me, I was in a
deep sleep on my face toward the ground: but

19 he touched me, and set me upright. And he
said, Behold, I will make thee know what shall be
in the last end of the indignation: for at the time

20 appointed the end shall be. The ram which
thou sawest having two horns are the kings of

* He does not ask "how long is this vision of the *ram* and *he-goat*," but "how long is this vision of the *daily sacrifice*?" which is not answered in a direct manner, till Gabriel comes to give Daniel skill and understanding. The answer to this question is but yet included in the answer to the other part of the question, "and how long is this apostacy of desolation to give both sanctuary and host to be trodden under foot?" The whole period, it is answered, is to last 2300 years.

21 Media and Persia. And the rough goat is the
king of Grecia : and the great horn that is be-
22 tween his eyes is the first king. Now that being
broken, whereas four stood up for it, four king-
doms shall stand up out of the nation, but not
23 in his power. And in the latter time of their
kingdom, when the transgressors are come to
the full, a king of fierce countenance, and under-
24 standing dark sentences, shall stand up. And
his power shall be mighty, but not by his own
power : and he shall destroy wonderfully, and
shall prosper, and practise, and shall destroy the
25 mighty and the holy people. And through his
policy also he shall cause craft to prosper in his
hand ; and he shall magnify himself in his heart,
and in peace shall destroy many : he shall also
stand up against the Prince of princes ; but he shall
26 be broken without hand. And the vision of the
evening and the morning which was told is true :
wherefore shut thou up the vision ; for it shall
be for many days.

27 And I Daniel fainted, and was sick certain
days : afterward I rose up, and did the king's
business ; and I was astonished at the vision,
but none understood it.

IX. 1.—In the first year of Darius, the son of
Ahasuerus, of the seed of the Medes, which was
2 made king over the realm of the Chaldeans ; in
the first year of his reign, I Daniel understood
by books the number of the years whereof the

word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the
3 desolations of Jerusalem. And I set my face
unto the Lord God, to seek by prayer and sup-
plications, with fasting, and sackcloth, and
4 ashes: and I prayed unto the Lord my God,
and made my confession, and said,

O Lord, the great and dreadful God, keeping
the covenant and mercy to them that love
5 him, and to them that keep his commandments;
we have sinned and have committed iniquity,
and have done wickedly, and have rebelled,
6 even by departing from thy precepts, and
from thy judgments: neither have we hearkened
unto thy servants the prophets, which spake
in thy name to our kings, our princes, and
our fathers, and to all the people of the land.
7 O Lord, righteousness belongeth unto thee; but
unto us confusion of faces, as at this day: to the
men of Judah, and to the inhabitants of Jerusa-
lem, and unto all Israel, that are near, and that
are far off, through all the countries whither
thou hast driven them, because of their trespass
8 that they have trespassed against thee. O Lord,
to us belongeth confusion of face, to our kings,
to our princes, and to our fathers, because we
9 have sinned against thee. To the Lord our God
belong mercies and forgivenesses, though we have
10 rebelled against him: neither have we obeyed
the voice of the Lord our God, to walk in his

laws, which he set before us by his servants
11 prophets. Yea, all Israel have transgressed
law, even by departing, that they might
obey thy voice; therefore the curse is put
upon us, and the oath that is written in the
of Moses the servant of God, because we
12 sinned against him. And he hath confirmed
words, which he spake against us, and against
our judges that judged us, by bringing upon
a great evil: for under the whole heaven hath
13 been done as hath been done upon Jerusalem:
it is written in the law of Moses, all this evil is
upon us: yet made we not our prayer before
Lord our God, that we might turn from our
14 iniquities, and understand thy truth. Therefore
the Lord watched upon the evil, and brought
upon us: for the Lord our God is righteous
in all his works which he doeth: for we obeyed
15 his voice. And now, O Lord our God, thou
brought thy people forth out of the land of
Egypt with a mighty hand, and hast gotten
renown, as at this day; we have sinned, we
16 done wickedly. O Lord, according to a
righteousness, I beseech thee, let thine anger
thy fury be turned away from thy city Jerusalem,
thy holy mountain: because for our sins
for the iniquities of our fathers, Jerusalem
thy people are become a reproach to all the
17 about us. Now, therefore, O our God, hear
prayer of thy servant, and his supplications:

Whence cause thy face to shine upon thy sanctuary that **i**s desolate, for the Lord's sake. O my God, **i**ncline thine ear, and hear; open thine eyes, **a**nd behold our desolations, and the city which **i**s called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said,

O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications sentence was passed, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Seventy weeks are decided upon thy people and upon thy holy city* to finish the apostacy,

* He does not say that seventy weeks are decided upon thy people and upon thy holy city to make an end of *them*, but to make

to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet,
25 and to anoint a Most Holy. Know therefore and understand from passing of sentence, that on the restoring of Jerusalem, so long as Messiah is Leader, there shall be seven weeks and threescore and two weeks it shall be restored, street and lane, and in the straitness of times.
26 But after the threescore and two weeks Messiah shall make a covenant that shall not be with it; and the future people of the Leader shall destroy the city and the sanctuary; and its destruction shall be overwhelming; and until the destruction
27 war is the sentence of desolations. Yet will He establish the covenant with many for one week; and on the division of the week he will cause sacrifice and meat-offering to cease and upon the wing of the temple there shall be abomination of desolation, even until the sentenced extirpation be poured upon the desolation.

an end of *sins*, &c. The meaning of seventy weeks being decided upon Daniel's people and his holy city is, that seventy weeks is the time decided upon for the duration of the holy city *before* the things immediately afterwards mentioned take place, the age of the city being assumed as a date to go by, not that the city will be immediately afterwards destroyed.

THE THIRD VISION

OF

DANIEL.

THE KINGS OF THE NORTH AND SOUTH AND WILFUL KING.

- 1.—In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.
- 2 In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.
- 4 And in the four and twentieth day the first month, as I was by the side of the great river, which is Hiddekel; then I lift up mine eyes, and looked, and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words, like the voice of a multitude. And I saw the vision; for the men that were

great vision, and there remained in
me ; for my comeliness was turned
9 corruption, and I retained no strength.
I heard not the voice of his words :
I heard the voice of his words, then I fell into
deep sleep on my face, and my face
10 ground. And, behold, an hand
which set me upon my knees, and up-
11 of my hands : and he said unto me,
I am a man greatly beloved, understand
that I speak unto thee, and stand
up, for I have sent thee. And when I
spoke this word unto me, I stood up.
12 Then said he unto me, Fear not,
for from the first day that thou didst set
thy face to understand, and to chasten thyself
before God, thy words were heard, and I
13 thy words. But the prince of the
kingdom of Persia withstood me one and twenty
days, Michael, one of the chief princes,
helped me ; and I remained there with the
14 king of Persia. Now I am come to make

of men touched my lips : then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not ; peace be unto thee ; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia : and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth : and there is none that holdeth with me in these things, but Michael your prince.

1.—Also I, in the first year of Darius the Mede, even I, stood to confirm and strengthen him. And now will I shew thee the truth.

Cambyses. B.C. 529. Smerdis. B.C. 522.
Darius. B.C. 522. Xerxes. B.C. 486.

Behold there shall stand up yet three kings in Persia ; and the fourth shall be far richer than

great vision, and were remanent in
me ; for my comeliness was turned
9 corruption, and I retained no strength.
heard I the voice of his words :
heard the voice of his words, then
deep sleep on my face, and my face
10 ground. And, behold, an hand
which set me upon my knees, and up
11 of my hands : and he said unto me,
a man greatly beloved, understand
that I speak unto thee, and stand
unto thee as I now sent. And when
spoken this word unto me, I stood.
12 Then said he unto me, Fear not,
from the first day that thou didst set
to understand, and to chasten thyself
for God, thy words were heard, and I
13 thy words. But the prince of the
Persia withstood me one and twenty
days, Michael, one of the chief princes,
came to help me ; and I remained there with
14 Persia. Now I am come to make

of men touched my lips : then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not ; peace be unto thee ; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia : and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth : and there is none that holdeth with me in these things, but Michael your prince.

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Darius. B.C. 522. Xerxes. B.C. 486.

Behold there shall stand up yet three kings in Persia ; and the fourth shall be far richer than

with me saw not the vision ; but a great quaking
fell upon them, so that they fled to hide them-
8 selves. Therefore I was left alone, and saw this
great vision, and there remained no strength in
me ; for my comeliness was turned in me into
9 corruption, and I retained no strength. Yet
heard I the voice of his words : and when I
heard the voice of his words, then was I in a
deep sleep on my face, and my face toward the
10 ground. And, behold, an hand touched me,
which set me upon my knees, and upon the palms
11 of my hands : and he said unto me, O Daniel,
a man greatly beloved, understand the words
that I speak unto thee, and stand upright : for
unto thee am I now sent. And when he had
spoken this word unto me, I stood trembling.
12 Then said he unto me, Fear not, Daniel : for
from the first day that thou didst set thine heart
to understand, and to chasten thyself before thy
God, thy words were heard, and I am come for
13 thy words. But the prince of the kingdom of
Persia withstood me one and twenty days : but,
lo, Michael, one of the chief princes, came to help
me ; and I remained there with the kings of
14 Persia. Now I am come to make thee under-
stand, what shall befall thy people in the latter
15 days : for yet the vision is for many days. And
when he had spoken such words unto me, I set
my face toward the ground, and I became dumb.
16 And, behold, one like the similitude of the so

of men touched my lips : then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not ; peace be unto thee ; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee ? and now will I return to fight with the prince of Persia : and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth : and there is none that holdeth with me in these things, but Michael your prince.

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Cambyses. B.C. 529. Smerdis. B.C. 522.

Darius. B.C. 522. Xerxes. B.C. 486.

Behold there shall stand up yet three kings in Persia ; and the fourth shall be far richer than

they all : and by his strength through his riches he shall stir up all against the realm of Grecia.

Alexander the Great, B. C. 331.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Cassander, B.C. 316. Lysimachus, B.C. 286. Ptolemy, B.C. 323 ; Seleucus Nicator, B.C. 312 ; kings of Macedonia, Thrace, Egypt, and Syria.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven ; and not to his posterity, nor according to his dominion which he ruled : for his kingdom shall be plucked up, even for others besides those.

Ptolemy, king of the South, B.C. 305, and Seleucus, king of the North, B.C. 312, who annexed the kingdoms of Cassander and Lysimachus to his own, B.C. 281.

5 And the king of the south shall be strong, and one of his princes ; and there shall be one strong above him, and have dominion, his dominion shall be a great dominion.

The treaty of peace between Antiochus Theus and Ptolemy Philadelphus, by which the former agrees to divorce his sister and wife, Laodice, and marry Berenice the daughter of the latter, B.C. 252. On the death of Philadelphus, Theus, repudiating Berenice, takes back his former wife, Laodice, and is poisoned by her. Berenice and her young son, with many of her Egyptian at-

Kings of the North & South & Wilful King. 338

endants are slain by Callinicus, the son of Laodice, at her instigation, B.C. 246; and her father, Philadelphus, who defended her, dies, B.C. 247.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and whom she brought forth, and he that strengthened her in these times.

Ptolemy Euergetes, Berenice's brother, slays Laodice in turn, makes war upon Callinicus, takes from him Phoenicia, Syria, Cilicia, and several of his Eastern provinces, carries back into Egypt 40,000 talents of silver and 2500 images of gods, among which were the gods of Egypt carried away by Cambyzes; survives Callinicus four years.

7 But out of a branch of her roots shall one stand up in his stead, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall
8 prevail; and shall also carry captive into Egypt their gods, with their molten images, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the
9 north. So the king of the south shall come into his kingdom, and shall return into his own land.

Seleucus Ceraunus and Antiochus Magnus, the sons of Callinicus raise a great army against the revolted king Pergamos, B.C. 225. Seleucus being poisoned by two

of his generals, Antiochus Magnus, B.C. 223, carrying on the war and having recovered almost all Asia-Minor, Media, Persia, and Babylonia, invades and recovers a great part of Coele-Syria, B.C. 221. In the year following, B.C. 220, he returns, marches to the frontier towns of Egypt, and beats the army of Ptolemy Philopator, who in B.C. 222, had succeeded his father Euergetes in Egypt.

- 10 But his sons shall be stirred up, and shall assemble a multitude of great forces : and one shall certainly come, and overflow, and pass through. Then shall he return, and be stirred up, even to his fortress.

But Ptolemy Philopator coming out of Egypt with an army of 75,000 men, fights and routs Antiochus Magnus with his 78,000 men at Raphia near Gaza, between Palestine and Egypt, and recovers all Phœnicia and Coele-Syria.

- 11 And the king of the south shall be moved with choler, and shall come forth and fight with them, even with the king of the north : and he shall set forth a great multitude ; but the multitude shall be given into his hand.

Philopator, after his victory, lifted up by pride and presumption, visits Jerusalem, offers sacrifices in the temple, attempts to enter into the sanctuary, and, while passing through the inner court, falls speechless to the ground, and is carried off half dead. Departing with heavy displeasure against the Jews, his own subjects, he commenced, B.C. 216, a cruel and impolitic persecution against them, in which, according to Eusebius, 40,000 of them, or, according to Jerom, 60,000 were slain.

- 12 And when he hath taken away the multitude, hi

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heart shall be lifted up ; and he shall cast down many ten thousands : but he shall not be strengthened by it.

Antiochus Magnus 12 years afterwards, after the death of **Philopator**, comes against his son, **Ptolemy Epiphanes**.

3 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

About the same time the Egyptian provinces rebel against **Ptolemy Epiphanes** ; Egypt itself is disturbed by seditions ; **Philip**, king of **Macedon**, enters into a league with **Antiochus** to divide **Ptolemy's** dominions between them. The refractory Jews affect independence, but fall on **Scopas** the Egyptian general.

4 And in those times there shall many stand up against the king of the south : also the revolvers of thy people shall exalt themselves to establish the vision ; but they shall fall.

So **Antiochus Magnus** 12 years afterwards, after the death of **Philopator**, comes against his infant son, **Ptolemy Epiphanes**, seizes **Phœnicia**, **Judea**, and **Cœle-Syria**, B.C. 203, and though he loses them again to **Scopas** the Egyptian general, B.C. 199, yet in the following year, B.C. 198, he recovers them, and takes **Sidon**, a fortified city, so that neither **Scopas**, nor the choicest troops sent against **Antiochus**, can prevail against him. His authority also becomes established in **Judea**, which flourishes under him. But desirous of seizing the whole kingdom of **Egypt** he gives his daughter, **Cleopatra**, to **Ptolemy**, B.C. 192, that she might betray her husband's interests to him ; but she is more attached to **Ptolemy** than her father, and joins her husband in an embassy to

Rome next year to congratulate the Romans on driving her father out of Greece. After this he proceeds westward, subdues most of the maritime towns of Asia-Minor, Thrace, and Greece, and several islands, Samos, Eubœa; is vanquished by Acilius, the Roman Consul, B.C. 191, and again by Scipio, principally by the assistance of Eumenes king of Pergamos, B.C. 190; flies to Antioch, and is afterwards slain in plundering the temple of Jupiter Belus, at Elymais in Persia.

- 15 So the king of the north shall come, and cast up a mount, and take the most fortified city; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any
16 strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which shall prosper
17 in his hand. He shall also set his face to enter with the strength of his whole kingdom, and make an agreement with him; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be
18 for him. After this shall he turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he
19 shall cause it to turn upon him. Then he shall turn his face towards the fort of his own land: but he shall stumble and fall, and not be found.

Seleucus Philopator son of Antiochus Magnus, B.C. 187, raises taxes to pay tribute to the Romans, and is slain by his wicked and ambitious treasurer Heliodorus.

Then shall stand up in his stead a raiser of taxes in the glory of the kingdom : but within a few days he shall be destroyed, neither in anger, nor in battle.

Antiochus Epiphanes, the younger brother of Seleucus Philopator, notwithstanding the opposition made to him by the Syrians, who set up Heliodorus, succeeds peaceably to the kingdom, B.C. 175, by flatteries to Eumenes, king of Pergamos, the Syrians, and Romans, in the place of Demetrius, the rightful heir ; breaks up the conspiracy of Heliodorus and his partizans, who are vanquished by the forces of Eumenes and Attalus ; removes Onias III. from the high priesthood, sells the office to Jason, his younger brother, for 440 talents of silver, ejects Jason, B.C. 172, for 300 talents more, in favor of a still younger brother. Coming from being a hostage at Rome, and possessing few attendants, obtains without resistance Coele-Syria and Palestine, expends his riches in public shows and largesses ; makes his first expedition against Egypt, B.C. 171, his second, B.C. 170, and subdues Ptolemy Philopator, son of Antiochus Epiphanes, who is betrayed by Eulæus, his tutor, and Nicanor, governor of Cyprus, and delivered up into his hands ; pretends friendship with him ; returns with the spoils of Egypt ; besieges Jerusalem and slays 40,000 Jews ; enters Egypt a third time, B.C. 169 ; and a fourth time, B.C. 168 ; but is deterred by an embassy from the Romans under Popilius Lænas from making war ; on his return slays the Jews, plunders Jerusalem, sets fire to it in many places, and consecrates its temple to Jupiter Olympius, with the concurrence of Menelaus and other aristocratic Jews, and the temple on mount Gerizim to Jupiter Xenius, by consent of the Samaritans, B.C. 168.

1 And in his stead shall stand up a vile person, to whom they shall not give the honour of the kingdom : but he shall come in peaceably, and obtain
2 the kingdom by flatteries. And the arms of the overflowers shall be overflowed from before him,

and shall be broken ; yea, also the prince of
23 covenant : and after the league made with
he shall work deceitfully. So he shall c
up, and shall become strong with a small pec
24 He shall enter into the peaceable and fat pl
of the province ; and he shall do that which
fathers have not done, nor his fathers' fath
he shall scatter among them the prey, and s
and riches ; yea, and he shall forecast his de
25 against the strong holds even for a time.
he shall stir up his power and his courage ag
the king of the south with a great army ;
the king of the south shall be stirred up to b
with a very great and mighty army ; but he
not stand ; for they shall forecast devices ag
26 him. Yea, they that feed of the portion o
meat shall ruin him, and his army shall be
27 flown ; and many shall fall down slain. And
these kings' hearts shall be to do mischief
they shall speak lies at one table ; but it
not prosper : for yet the end shall be at the
28 appointed. Then shall he return into his
with great riches ; and his heart shall be ag
the holy covenant ; and he shall do exploits
29 return to his own land. At the time appo
he shall return, and come toward the south
it shall not be as the former, or as the l
30 For the ships of Chittim shall come against
therefore he shall be grieved, and return.
he shall have indignation against the holy

nant; so shall he do : he shall even return, and have intelligence with them that forsake the holy covenant.

The Romans who become the Northern power by the conquest of Syria, B.C. 66, after destroying Jerusalem, and subverting the civil and ecclesiastical polity of the Jews by their armics, A.D. 70, complete the ruin of the Jewish institutions by ingrafting their own idolatry upon the simple religion of their Prince Jesus; so that within 490 years from the preaching of John the Baptist, the Pagan superstition forms so prominent a part of the rites and ceremonies of the Christo-Judaic Church, that only the name of Christian remains to it. Justinian the Greek Emperor subdues the Latin Empire, A.D. 553, from which the 1260 and 1290 years commence; removes the only check upon the papal authority, viz. the government of the Ostrogothic kings, and fully establishes the Christo-Pagan Roman Pontiff, the Pope, in his autocracy. The Church is henceforward polluted with the worship of saints and angels, and desolated by the regal decemvirate of the Cæsars of the Romans; to whom and the Mahuz-zim, the daily sacrifice of the heart is offered instead of to God and his Christ.

31 And armics from him shall stand up, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

The Roman apostates are prevented from adopting the necessary reformation by reason of the honour and profit they derive from the splendid establishment accorded them by the Romano-Greek power; but the Waldenses and Albigenses, and other saints, who see through their priestcraft, multiply, notwithstanding the Pharaoh-like persecution they undergo.

32 And such as do wickedly against the covenant

shall he corrupt by flatteries ; but the people that do know their God shall be strong and do exploits.

The doctrines of the primitive gospel make rapid ground within the jurisdiction of the Pope, but the saints are thrown into dungeons, perish by sword and flame many days ; of whom in the Netherlands alone, and in the time of Charles the Fifth, one hundred thousand fall by the hands of the executioner.

33 And they that understand among the people shall instruct many ; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

The reformation by Luther, A.D. 1518, at length gives the Reformers a legal establishment in the Roman Empire by the treaty of Passau, 1552, and partly delivers them from the sword of Rome and the terrors of the Inquisition ; but by the alliance of church and state the same corruptions occur to them as to the Papal churches.

34 Now when they shall fall they shall be holpen with a little help : but many shall cleave to them with flatteries.

The true church prophesies in sackcloth to the last, that it may be purified of its intolerance and uncharitableness ; of which 2000 are ejected even from the established Protestant church of England in the reign of Charles II. A.D. 1662, because they could not declare their assent and consent to every thing contained in the Book of Common Prayer.

35 And some of them of understanding shall fall, to

try them, and to purge, and to make them white, even to the last : because it is yet for a time appointed.

For those Romano-Greek Emperors of the Romans, who cast down the sanctuary, mighty by the Popes, Emperors, and regal decemvirate of the West, act according to their pleasure in the affairs of the church, setting their own authority above the word of God, and imposing their dogmas on the church by the power of the sword. And though indeed they may profess to know the true God, yet in works they disregard Him, as they do also all other gods, which their ancestors worshipped, as Jupiter, Venus or Astarte, and the like : which, as was generally the case, it might be presumed they would have honoured, when they rejected the true God. But no, rather than to either, they introduce a new and unheard-of superstition, the worship of those whom they know to be dead men, guardian-saints, and also angels ; and the strenuous supporters of this novel idolatry, the Romish clergy, they reward with enormous grants of lands.

16 For that king shall do according to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that
17 is determined shall be done. Neither shall he regard the god of his fathers, nor the Desire of women, nor regard any god : for he shall magnify himself above all. But for a god, guardians
18 shall he honour instead, and for a god, whom his fathers knew not, shall he honour with gold, and silver, and with precious stones, and with pleasant
19 things. Thus shall he do : to the supporters of

the guardians, the people who shall strenuously uphold the god, he will multiply honour, and cause them to rule over many, and divide the land for their reward.

But at last the Saracens from the South or Arabia, at the same time that they despoil these heads of the Romano-Greek Empire of Syria and Egypt, A.D. 638, Africa, A.D. 709, and Spain, A.D. 713, attack them in their capital, Constantinople, A.D. 668—675, 716—718, and 781—805. The Ottoman Turks also from the North, becoming possessed of the Asiatic provinces, pass over into Europe, A.D. 1341, lay siege to Constantinople with an immense force, A.D. 1453, and take it. They become possessed also of Syria, Palestine, and Egypt, A.D. 1517; though the countries bordering upon Palestine escape from under their yoke. The Cushites also, or the inhabitants of Arabia Felix, become subject to them under Soliman II. 1534, and the Libyans or Africans, 1545.

40 But at last the king of the south shall push at him; and the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and shall enter into the countries, and overflow and pass
41 over and shall enter into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.
42 Yea, he shall stretch forth his hand upon the countries; and the land of Egypt shall not
43 escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and Cushites shall be at his steps.

Besides the attack from the Saracens and Ottoman Turks, the Eastern Emperors of the Romans undergo great alarm from the irruptions of the three Turkish dynasties of Persia from the East and North, viz. the Seljukians, Atabeks, and Kharismians into their Empire, A.D. 1050—1300; and being mighty rather by the decemvirate of the West, the Latins, (though indeed the Latins themselves are masters of the Romano-Greek Empire from 1204—1261,) than by any power of their own, through them they make the seven memorable crusades against the invaders, A. D. 1095—1270, in which the Latins commit the most horrid cruelties upon the infidels. On the capture of Antioch, 1098, they massacre 10,000 of the inhabitants: on the taking of the city of Jerusalem, where they plant the tabernacles of their palace by raising it into a kingdom which lasts from 1099—1210, they massacre from 70,000 to 100,000 more. Yet notwithstanding this assistance from the West at that time, the Eastern Romano-Greek Emperors at last come to their end by the Ottoman Turks, A.D. 1453, when not a power from the West again support them. Henceforward the Romano-Greek Empire is not and yet is.

44 And tidings out of the east and out of the north
shall trouble him: therefore he shall go forth
with great fury to destroy, and utterly to make
45 away many. And he shall plant the tabernacles
of his palace between the seas in the glorious
holy mountain; yet he shall come to his end, and
none shall help him.

Soon after the overthrow of the Greek Empire, it was that our blessed Lord stood up for his church by the Reformation, A.D. 1518, and helped his people with a little help; though many of them are oppressed to the last. Then commerce began to flourish and extend its intercourse more widely; and learning and science made great progress. In the first stage of the standing, which lasts from 1518, to 1688, a time indeed of trouble, Europe

was desolated by civil wars on account of religion, which must have eventually plunged it again into a state of barbarism. The second stage, which lasts from 1688 (when the seal seems to have been put to the wars of the Reformation by the establishment of the Protestant succession in our country,) to 1775, was marked by the bloody wars of ambition, caused principally by the houses of Austria and Bourbon, Charles XII. of Sweden, Peter the Great, and Frederic III. of Prussia. The third stage, which lasts from 1775, the beginning of the American war, to 1804, was conspicuous for the downfall of thrones and the subversion of social order. The fourth stage, which lasts from 1804 to the battle of Waterloo, 1815, is remarkable for the military despotism of Buonaparte. The fifth stage, which lasts from 1815 to 1828, is characterized by the efforts of the Holy Alliance to check the progress of constitutional liberty. The sixth stage, under which we live, brings the overthrow of the Ottoman Turks, and the accomplishment of the scattering of the power of the holy people, when the last grand conflict between truth and falsehood takes place, the battle of the great day of God Almighty, the slaughter of the witnesses, at Armageddon. On the seventh stage the contest is accomplished: and then comes the tremendous overthrow of all civil and religious despotism, an universal revolution, and the kingdom of the first resurrection of the saints. In 1843 the sanctuary is cleansed. Surely I come quickly. Even so, come, Lord Jesus.

XII. 1.—And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time shall thy people be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame everlasting contempt. And they that be wise

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shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars
4 for ever and ever. But thou, O Daniel, shut up the words, and seal the book even to the last ; many shall run to and fro, and knowledge shall be increased.

The prosperity of Antichrist is to last 1260 years, and the abomination of desolation, or the scattering of the power of the holy people, 1290, when their desolation will be accomplished. They are blessed who arrive at the commencement of the period of the 1335 years. Daniel is to stand in his lot at the end of the 1290 years.

5 Then I Daniel looked, and Behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of
6 the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders ?
7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half ; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.
8 And I heard but I understood not : then said I, O my Lord, what shall be the end of these
9 things ? And he said, Go thy way Daniel ; for the words are closed up and sealed till the last.
10 Many shall be purified, and made white, and

tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the
11 wise shall understand. And from the time that the daily sacrifice shall be taken away, and for the time that the abomination that maketh desolate shall be set up, there shall be a thousand two
12 hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three
13 hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

THE
SEVEN VISIONS
OF
ST. JOHN.

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INTRODUCTION

TO THE VISIONS.

SECTION I.

The Title or Inscription of the Visions.

- 1.—THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John :
2 who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that
3 he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein : for the time is at hand.
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SECTION II.

Salutation and Doxology.

St. John salutes the churches with grace from the divine Unity, from the Eternal God, from the seven Spirits of God distributively, and from Jesus Christ, who at the same time that he is a man who has redeemed us, and

made a kingdom of us, by his blood, is also the eternal, omnipotent God, by God's assumption of an additional Form, who will come again in the glory of the Father in the clouds of heaven, when all shall see him, both they who have rejected him, as well as they who have received him. To him be glory and dominion for ever and ever. Amen. This is the true God and eternal life.

- 4 John to the seven churches which are in Asia:
Grace be unto you, and peace, from him which is,
and which was, and which is to come ; and from
the seven Spirits which are before his throne ;
- 5 and from Jesus Christ, who is the faithful witness,
and the first begotten of the dead, and the Prince
of the kings of the earth. Unto him that loved
us, and washed us from our sins in his own
- 6 blood, and hath made us kings and priests unto
God and his Father ; to him be glory and do-
minion for ever and ever. Amen.
- 7 Behold, he cometh with clouds. ; and every eye
shall see him, and they also which pierced him :
and all kindreds of the earth shall wail because
of him. Even so, Amen.
- 8 I am Alpha and Omega, the beginning and
the ending, saith the Lord, which is, and which
was, and which is to come, the Almighty.
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THE FIRST VISION

OF

ST. JOHN.

THE SEVEN CANDLESTICKS.

SECTION I.

PREFACE.

John, a member of the kingdom of Christ, receives a mission from the Son of man, the High-Priest, and eternal omnipotent God, master of the intermediate state of good and bad, to write the things which he had already seen, the things then-existing, and the things which were to happen hereafter, and to send the account thereof to the seven churches of the Lydian Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, and through them to all churches, of which the seven are the representatives. Christ stands ever present in the midst of the churches to the end; and the ministry of each of them he himself holds firm as it were in his right hand.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the

10 testimony of Jesus Christ. I was in the Spirit on
the Lord's day, and heard behind me a great
11 voice, as of a trumpet, saying, I am Alpha and
Omega, the first and the last: and, What thou
seest, write in a book, and send unto the seven
churches which are in Asia; unto Ephesus and
unto Smyrna, and unto Pergamos, and unto Thy-
atira, and unto Sardis, and unto Philadelphia,
12 and unto Laodicea. And I turned to see the
voice that spake with me. And being turned, I
13 saw seven golden candlesticks; and in the midst
of the seven candlesticks one like unto the Son of
man, clothed with a garment down to the foot,
and girt about the paps with a golden girdle.
14 His head and his hairs were white like wool, as
white as snow; and his eyes were as a flame of
15 fire; and his feet like unto fine brass, as if they
burned in a furnace; and his voice as the sound
16 of many waters. And he had in his right hand
seven stars; and out of his mouth went a sharp
two-edged sword; and his countenance was as
17 the sun shineth in his strength. And when I
saw him, I fell at his feet as dead. And he laid
his right hand upon me, saying unto me, Fear
18 not; I am the first and the last: I am he that
liveth, and was dead; and, behold, I am alive
for evermore, Amen; and have the keys of hades
19 and of death. Write the things which thou hast
seen, and the things which are, and the things
20 which shall be hereafter. The mystery of the

seven stars which thou sawest in my right hand, and the seven golden candlesticks, is : The seven stars are the angels of the seven churches ; and the seven candlesticks which thou sawest are the seven churches.

SECTION II.

Address to the Ministry and Church of Ephesus.

1.—Unto the angel of the church of Ephesus write ; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars : and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen ; and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give

to eat of the tree of life, which is in the midst of the Paradise of God.

SECTION III.

Address to the Ministry and Church of Smyrna.

- 8 And unto the angel of the church in Smyrna write ; These things saith the first and the last,
 9 which was dead, and is alive ; I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of those who say they are Jews, and are not, but are the synagogue of
 10 Satan. Fear none of those things which thou shalt suffer : behold the devil shall cast some of you into prison, that ye may be tried : and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.
 11 He that hath an ear let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.
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SECTION IV.

Address to the Ministry and Church of Pergamos -

- 12 And to the angel of the church in Pergamos write ; These things saith he which hath the
 13 sharp sword with two edges ; I know thy works

and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

SECTION V.

Address to the Ministry and Church of Thyatira.

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works,

and charity, and service, and faith, and thy
patience, and thy last works to be more than the
20 first. Notwithstanding, I have a few things
against thee, because thou sufferest that woman
Jezebel, which calleth herself a prophetess, to
teach and to seduce my servants to commit for-
nication, and to eat things sacrificed unto idols.
21 And I gave her space to repent of her fornica-
22 tion; and she repented not. Behold, I will cast
her into a bed, and them that commit adultery
with her into great tribulation, except they re-
23 pent of their deeds. And I will kill her children
with death; and all the churches shall know that
I am he which searcheth the reins and hearts;
and I will give unto every one of you according
24 to your works. But unto you I say, the rest in
Thyatira, as many as have not this doctrine, and
which have not known the depths of Satan, as
they speak; I will put upon you none other
25 burden. But that which ye have already, hold
26 fast till I come. And he that overcometh, and
keepeth my works unto the end, to him will I
27 give power over the nations: and he shall rule
them with a rod of iron; as the vessels of a
potter shall they be broken to shivers; even as
28 I received of my Father. And I will give him
29 the morning star. He that hath an ear, let him
hear what the Spirit saith unto the churches.

SECTION VI.

Address to the Ministry and Church of Sardis.

III. 1.—And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

SECTION VII.

Address to the Ministry and Church of Philadelphia.

And to the angel of the church of Philadelphia write; These things saith he that is holy, he

that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, 8 and no man openeth ; I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my 9 name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to 10 know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell 11 upon the earth. Behold, I come quickly : hold that fast which thou hast, that no man take thy 12 crown. Him that overcometh will I make a pillar in the temple of my God ; and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God : and I will 13 write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

SECTION VIII.

Address to the Ministry and Church of Laodicea.

14 And unto the angel of the church of the Laodiceans write ; These things saith the Amen,

the faithful and true Witness, the Beginning of
15 the creation of God: I know thy works, that
thou art neither cold nor hot: I would thou wert
16 cold or hot. So then because thou art luke-warm,
and neither cold nor hot, I will spue thee out of
17 my mouth. Because thou sayest, I am rich, and
increased with goods, and have need of nothing;
and knowest not that thou art wretched, and
18 miserable, and poor, and blind, and naked: I
counsel thee to buy of me gold tried in the fire,
that thou mayest be rich; and white raiment,
that thou mayest be clothed, and that the shame
of thy nakedness do not appear; and anoint thine
19 eyes with eye-salve, that thou mayest see. As
many as I love, I rebuke and chasten: be zea-
20 lous therefore, and repent. Behold, I stand at
the door, and knock: if any man hear my voice,
and open the door, I will come in to him, and
21 will sup with him, and he with me. To him
that overcometh will I grant to sit with me in
my throne, even as I also overcame, and am set
22 down with my Father in his throne. He that
hath an ear, let him hear what the Spirit saith
unto the churches.

THE SECOND VISION

OF

ST. JOHN.

THE BOOK WITH SEVEN SEALS AND THE SEVEN
TRUMPETS.

PART I.

NATURAL RELIGION.

God, the *Æl Shaddai Jah Jahoh*, the Immutable, Omnipotent, Eternal, Omnipresent **WORD** or **CAUSE**, sits upon the throne of infinite space, with the unruffled ocean of eternity before him, distributed into an infinity of spirits animating the Universe of his Creation, which with him occupies the same boundless expanse. He fills, he bounds, connects and equals all. And that he is all nature cries aloud in all her works. Water, fire, earth and air, the beasts, cattle, man and birds proclaim him with one continuous voice, and cry Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead. His works are full of intelligence, displaying wonderful contrivance and design ; and the eternal watchman, who never slumbers nor sleeps, exhibits a constant activity and energy in them. “O Lord, our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou

ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth!" Man sits round the throne of space in possession of all things; but, with one heart and soul, we cannot but all consent to cast down our crowns before him who gave us our dominion, and say, Thou only art worthy, O Lord, to receive glory, and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

IV. 1.—After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there

were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass, like unto crystal : and in the midst of the throne, and round about the throne, were four living creatures, full of eyes, before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him ; and they were full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power ; for thou hast created all things, and for thy pleasure they are and were created.

PART II.

REVEALED RELIGION AND ITS PROGRESS TILL ITS
RECEPTION BY THE ROMAN WORLD.
A.D. 33—312.

SECTION I.

The mystery of the unsearchable riches of Christ made known to all nations for the obedience of faith.

God holds in his hand the mystery which hath been hid from ages and generations, the mystery which was kept secret since the world began, the mystery which from the beginning of the world hath been hid in God, which things the angels desire to look into. Then said I, Lo I come : in the volume of the book it is written of me ; I delight to do thy will O my God, yea, thy law is within my heart. Behold the Lamb of God, which taketh away the sin of the world ! When he bringeth in the first-begotten into the world he saith, And let all the angels of God worship him, that all men should honour the Son even as they honour the Father. Sit thou on my right hand, till I make thine enemies thy foot stool. When the fulness of the time was come, God sent forth his Son, made of a woman, his Son by human production, made under the law, a bodily representation of himself, the image of the invisible God, God manifest in flesh, to redeem them that were under the law, that we might receive the adoption of sons : the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets ; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel—that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth—the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations

r the obedience of faith—so that now, in Christ Jesus, who sometimes were far off, are made nigh by the blood of Christ—who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

1.—And I saw in the right hand of him that sat on the throne a book written within and on the back side,* sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven, nor on earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no one was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to

* It is "written within and on the back side" as containing the searchable *riches* of Christ, though it need not have been more than a *little* book at the same time, as it was but a *little* Lamb (*who*) who took it. It was the pearl of precious price, a *little* treasure.

6 loose the seven seals thereof. And I beheld, and lo,
in the midst of the throne and of the four living
creatures, and in the midst of the elders, stood a
Lamb, as it had been slain, having seven horns and
seven eyes, which are the seven Spirits of God
7 sent forth into all the earth. And he came and
took the book out of the right hand of him that
8 sat upon the throne. And when he had taken the
book, the four living creatures and four and
twenty elders fell down before the Lamb, having
every one of them harps, and golden vials full of
9 incense, which are the prayers of saints. And
they sung a new song, saying, Thou art worthy
to take the book, and to open the seals thereof:
for thou wast slain, and hast redeemed us to God
by thy blood, out of every kindred, and tongue,
10 and people and nation; and hast made us unto
our God kings and priests: and we shall reign
11 on the earth. And I beheld, and I heard the
voice of many angels round about the throne and
the living creatures and the elders: and the
number of them was ten thousand times ten
12 thousand, and thousands of thousands; saying
with a loud voice, Worthy is the Lamb that was
slain to receive power, and riches, and wisdom,
and strength, and honour, and glory, and blessing-
13 And every creature which is in heaven, and on
the earth, and under the earth, and such as are
in the sea, and all that are in them, heard I
saying, Blessing, and honour, and glory, and

ever, be unto him that sitteth upon the throne,
and unto the Lamb for ever and ever. And the four
living creatures said, Amen. And the four and
twenty elders fell down and worshipped him that
sitteth for ever and ever.

SECTION II.

First Stage of the Manifestation of the Mystery.

As it is written, and thus it behoved Christ to suffer,
and to rise from the dead the third day: and that re-
pentance and remission of sins should be preached in his
name among all nations, beginning at Jerusalem. And
ye shall be witnesses of these things. And, behold, I send the
promise of my Father upon you: but tarry ye in the city
of Jerusalem, until ye be endued with power from on
high.—Ye shall receive power, after that the Holy Ghost
shall come upon you: and ye shall be witnesses unto me
both in Jerusalem and in all Judea, and in Samaria, and
unto the uttermost part of the earth.—And he said
unto them,—saying, all power is given unto me in
heaven and in earth,—Go ye therefore—Go ye into
all the world, and teach all nations—and preach
the Gospel to every creature—baptizing them in the
name of the Father, and of the Son and of the Holy Ghost;
and commanding them to observe all things whatsoever I have
commanded you;—he that believeth and is baptized shall
be saved, but he that believeth not shall be damned.
And these signs shall follow them that believe: in my
name shall they cast out devils; they shall speak with
new tongues; they shall take up serpents; and if they
touch any deadly thing, it shall not hurt them; they shall
lay hands on the sick and they shall recover,—and, lo, I
am with you alway, even unto the end of the world.
Amen.—How beautiful are the feet of them that preach
the Gospel of peace and bring glad tidings of good things!
Have they not heard? Yes, verily, their sound went into
all the earth, and their words unto the ends of the world.

VI. 1.—And I saw when the Lamb opened one of the seals; and I heard as it were the noise of thunder, one* of the four living creatures saying,
 2 Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

SECTION III.

Second Stage of the Manifestation of the Mystery.

Christianity not meeting with that reception by the Jews and the Romans, which a religion, attested by so many signs and wonders among Jews and Gentiles, was entitled to, the divine judgments are sent against both. Think not, said our Lord, that I am come to send peace on the earth: I came not to send peace but a sword. I make peace and create evil. I the Lord do all these things. Isa. xlv. 7. In the wars of the Jews with the Romans begun by Nero and ended by Titus, 1,357,660 of the former were slain, of whom 1,110,000, perished in the siege of Jerusalem. The king sent forth his armies and destroyed those murderers, and burnt up their city. In the reigns of Trajan and Adrian there were horrid wars and slaughters: among others the Jews of Cyrene slay 220,000 Greeks and Romans; in Egypt, and Cyprus 240,000 more; and in the rebellion of Barchochab, the false Messiah, 580,000 men were slain by the sword. A.D. 64—138.

3 And when he had opened the second seal, I heard the second living creature say, Come and see.

* The Creation is here represented as interested in the propagation of the gospel. "For the earnest expectation of the creation (*κτίσις*) waiteth for the manifestation of the sons of God." Rom. viii. 19. See p. 163.

4 And there went out another horse that was red :
and power was given to him that sat thereon to
take peace from the earth, and that they should
kill one another ; and there was given unto him
a great sword.

SECTION IV.

Third Stage of the Manifestation of the Mystery.

The Romans are not yet brought to recognise the Lamb
that sitteth on the throne, by the calamities of the sword
which are sent by Him among them, nor adopt his holy
religion contained in the book. He now commands
mine to be sent among them. *They shall eat bread by
measure, and with care ; and they shall drink water by
measure and with astonishment : that they may want
bread and water, and be astonished one with another, and
consume away for their iniquity.* Ezek. iv. 16, 17. Ac-
cordingly in consequence of the scarcity in the Roman
empire during the reign of the Septimian family, corn,
wine, and oil were carefully stored up and distributed by
certain rate or allowance to the Roman people ; and
one of their own prophets would have told them, Care
as black, “ *Post equitem sedet atra Cura.*” A. D.
180—235.

5 And when he had opened the third seal, I heard
the third living creature say, Come and see.
And I beheld, and lo, a black horse ; and he that
sat on him had a pair of balances in his hand.
6 And I heard a voice in the midst of the four
living creatures say, A measure of wheat for a
penny, and three measures of barley for a penny ;
and see thou hurt not the oil and the wine.

SECTION V.

Fourth Stage of the Manifestation of the Mystery.

Neither sword, nor famine, calling the generality of men off to look to that Redeemer who died for them, an accumulation of evils is now sent among them, sword, and famine, and pestilence, and destruction by wild beasts. Christianity has not yet made that progress in the Roman Empire which a divine religion demands, viz. that it should be the basis of all human institutions: it is not yet even tolerated; the saints suffer persecution; and accordingly the attendants of this period of the progress of the divine religion we find to be the following: the wars, murders, mutinies of soldiers, invasions of foreign armies, rebellions of subjects, deaths of princes during the reign of the cruel Maximin, and several succeeding reigns—twenty emperors die in the space of fifty years either in war or murdered by their own soldiers or subjects—in the reign of Probus, a great famine throughout all the world—an extensive and grievous pestilence for fifteen years throughout all the Roman provinces during the reigns of Gallus and Volusian—a pestilence in the reign of Gallienus in which 5000 men die in one day—a pestilence in the reign of Claudius—five hundred wolves together enter into a city deserted by its inhabitants. A.D. 235 to A.D. 284.

7 And when he had opened the fourth seal, I heard
the voice of the fourth living creature say, Come
8 and see. And I looked, and behold a pale horse;
and his name that sat on him was Death, and
Hades* followed with him: And power was given
unto them over the fourth part of the earth, to
kill with the sword, and with hunger, and with
pestilence, and with the beasts of the earth.

* By Death and Hades is here meant the indiscriminate carrying off of bad and good.

SECTION VI.***Fifth Stage of the Manifestation of the Mystery.***

The sword, famine, pestilence and destruction by wild beasts, not being able to awaken the gross perception of the heathen world to a sense of the signs of the times, they bring the measure of their wickedness to the full by the last Pagan persecution of the Christians, which lasts from A.D. 302 to 312, in which the very being of our holy religion was threatened. "How long?" said Isaiah; "Lord wilt thou at this time restore again the kingdom of Israel?" said the apostles; "how long?" say the martyrs; and "how long?" have said the church in all ages. The answer is, Then shall the end be, when the mystery of God is finished, when the last scattering of the power of the holy people is accomplished at the last grand struggle of the witnesses at the battle of Armageddon. Nevertheless they in the mean while who die in the Lord, shall be always blessed, and have rest to their souls till the resurrection.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.

SECTION VII.

Sixth Stage of the Manifestation of the Mystery.

What neither sword, nor famine, nor pestilence, nor the rapacity of wild beasts could effect, the Christian blood of ten persecutions could; and in this sixth stage of the difficult parturition of Christianity, the Imperial Pontiff, the Pagan hierarchy and its heads, and the whole Pagan religion fall before the at-length recognised Lamb of God. They see the sign of the Son of man coming in the clouds of heaven with power and great glory; and all the tribes of the Empire mourn. Maximian, Galerius, Maximin, Maxentius, Licinius, and all the adherents of the Pagan idolatry, and persecutors of the Christians are defeated by Constantine: of whom Galerius, Maximin, and Licinius make public confession of their guilt, and recall their decrees and edicts against the Christians. A.D. 312.

- 12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the
- 13 moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty
- 14 wind: and the heaven departed as a scroll when it is rolled together; and every mountain and
- 15 island were moved out of their places: and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the
- 16 mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the
- 17 Lamb: for the great day of his wrath is come; and who shall be able to stand?

DIGRESSION I.

THE TWO ARMIES OF SAINTS FROM THE CREATION TO
THE SECOND ADVENT.

SECTION I.

*The First Fruits or First Army of Saints from the
Creation to the Fall of Paganism.*

The four Prætorian Præfects, of the East, of Illyricum, of Italy, and the Gauls, instituted by Diocletian, in whose power it is to restrain the Barbarians, which surround the Roman Empire, from invading and destroying it, will not suffer it, or the “eternal city,” or the nobles to be injured by them, before the first army of the saints from the creation to the fall of Paganism are made up. The Sun of Righteousness rises with healing in his wings at his first advent, and seals them that are his, viz. those who are Jews not outwardly, but inwardly. The gospel is preached also at the first advent of our blessed Lord to them that are dead, that they might be judged at the day of judgment according to men in the flesh, but live until then according to God in the Spirit. Of these are the spirits in reserve, who died before the flood. For it was destined, that the dead should hear the voice of the Son of God as well as the living, and they that heard should live. “He that believeth in me though he be *dead*, yet shall he live; and whosoever *liveth* and believeth in me, shall never die.” John xi. 25, 26. Those therefore who died before the first advent, are also now sealed; for not even the gates of Hades could prevail against the word of God. A.D. 33—312.

II. 1.—And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor

2 on any tree. And I saw another angel ascending
 from the east, having the seal of the living God :
 and he cried with a loud voice to the four angels,
 to whom it was given to hurt the earth and the
 3 sea*, saying, Hurt not the earth, neither the
 sea, nor the trees, till we have sealed the ser-
 4 vants of our God in their foreheads. And I
 heard the number of them which were sealed :
 and there were sealed an hundred and forty and
 four thousand of all the tribes of the children of
 5 Israel. Of the tribe of Juda were sealed twelve
 thousand. Of the tribe of Reuben were sealed
 twelve thousand. Of the tribe of Gad were
 6 sealed twelve thousand. Of the tribe of Aser
 were sealed twelve thousand. Of the tribe of
 Nephthalim were sealed twelve thousand. Of
 the tribe of Manasses were sealed twelve thou-
 7 sand. Of the tribe of Simeon were sealed twelve
 thousand. Of the tribe of Levi were sealed
 twelve thousand. Of the tribe of Issachar were
 8 sealed twelve thousand. Of the tribe of Zabulon

* It is said here, that it was given to the four angels to *hurt* the earth and the sea ; but just before they are represented as those who were to protect them. The meaning of this latter sentence then is, according to a phraseology to be met with in all languages, that it was in the power of the four angels to *suffer* the earth and the sea to be hurt, they who afforded the occasion of the action being regarded as the cause of it, in the same manner as God is said to harden Pharaoh's heart, when he only *suffers* it to be hardened (compare Ex. iv. 21, with ix. 34). See also Matth. x. 34 ; Luke xii, 49, 51 ; Rev. xi. 6. And so again " Hurt not the earth, neither the sea," means *suffer* them not to be hurt.

were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

SECTION II.

The Combined Army of the First-fruits or Seed with their Fellow-Servants or Remnant of the Seed, the Victors over the Beast and his Image.

A view is here given, in this digression, of the whole church completed, in possession of eternal blessedness in and after the Millennium, who are come out of the great tribulation of this world, and are in company of their blessed master, the Lamb, for evermore, who shall feed them and lead them to living fountains of waters.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen. And one of

the elders answered, saying unto me, What are these which are arrayed in white robes? and
 11 whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of the great tribulation, and have washed their robes, and made them
 15 white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth
 16 on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither
 17 shall the sun light on them, nor any heat. For the Lamb, which is the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CONTINUATION OF PART II.

SECTION VIII.

Seventh Stage of the Manifestation of the Mystery.

The religion of Jesus is at length accepted, being completely made known to the Roman world for the obedience of faith; the anger of God is appeased; there is no more occasion for divine judgments; and the earth may experience repose, however short, so long as it can preserve the truth, which it has gained, immaculate. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zech. ii. 13.

III. 1.—And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

PART III.

THE SEVEN STAGES OF THE PUBLIC SOUNDING OF CHRISTIANITY.

SECTION I.

The Accession of our Lord to the High-Priesthood of the Empire.

By the overthrow of Paganism our Lord at length accedes to the high-priesthood of the Empire, which had been hitherto filled by the Pagan Imperial Pontiffs; and in that capacity He is seen standing as Mediator between God and man, offering the prayers of the church, which through him are accepted. But most probably through its subsequent corruptions, instead of sending peace, he sends fire on the earth by the Council of Nice, which was held A.D. 325, in which the doctrine of the Trinity was first imposed upon the church as a necessary article of faith, concerning which, for 300 years past, every one had been left to his own private opinion. By this council, much bitterness was occasioned between the so-called orthodox and the dissentients. Four distinct systems existed concerning the nature of the Trinity, that of the Arians, that of the Tritheists, that of the Sabellians, and that of the Orthodox; and eighteen creeds were formed out of the Arian opinion. A counter-revolution of religion also happened in the Empire, the restoration of Paganism by the Emperor Julian, A.D. 361—363.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden
4 altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God
5 out of the angel's hand. And the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth; and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

SECTION II.

First Stage of the Public Sounding of the Mystery.

The four Prætorian Præfects were by this time no longer able to restrain the Northern Barbarians from invading the Empire—the 144,000, or first-fruits, were all sealed—and the first public sounding of Christianity brought with it Alaric and his Goths to ROME, then containing 1,200,000 inhabitants, who made a cruel slaughter of them, and filled the streets of the city with dead bodies, which remained without burial during the general consternation. Whenever the Barbarians were provoked by opposition, they extended the promiscuous massacre to the feeble, the innocent, and the helpless. They pilaged and set fire to the city, and gratified their sensual appetites without discrimination upon their female captives. Whatever might be the numbers, of equestrian or plebeian rank, who perished in the massacre of Rome,

it is confidently affirmed that only one senator lost his life by the sword of the enemy. But it was not easy to compute the multitudes, who from an honourable station, and a prosperous fortune, were suddenly reduced to the miserable condition of captives and exiles. This awful catastrophe of Rome filled the astonished Empire with grief and terror. So interesting a contrast of greatness and ruin, disposed the fond credulity of the people to deplore, and even to exaggerate, the afflictions of the queen of cities. The clergy, who applied to recent events the lofty metaphors of Oriental prophecy, were sometimes tempted to confound the destruction of the capital, and the dissolution of the globe. A.D. 410. Gibbon, v. xxxi.

- 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up.
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SECTION III.

Second Stage of the Public Sounding of the Mystery.

Attila and his warlike nation of Huns were cast, like a volcano, into the Roman Empire, carrying fire and sword wherever they went. Five or seven hundred thousand the Barbarian was able to bring into the field. Illyricum, Gaul, Italy felt the fierceness of the *Scourge of God*. But of the three præfectures into which the Roman Empire was divided, it was Illyricum upon which the whole weight of his fury fell. The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Hadriatic, was at once invaded, and occupied, and desolated, by the myriads of his Barbarians. From the Hellespont to Thermopylæ and the suburbs of Constantinople, he ravaged, without resist-

ance, and without mercy, the provinces of Thrace and Macedonia; and seventy cities were totally extirpated and erased. And such was the concomitant of the second public sounding of Christianity. A.D. 433—452.

8 And the second angel sounded; and as it were
a great mountain burning with fire was cast into
the sea: and the third part of the sea became
9 blood; and the third part of the creatures which
were in the sea, and had life, died; and the third
part of the ships were destroyed.

SECTION IV.

Third Stage of the Public Sounding of the Mystery.

Of the ten nations who eventually settled themselves in the Empire, the Ostrogoths, the Visigoths, the Burgundians, and the Vandals, about a third part, with some lesser tribes, as the Heruli, and Suevi, were imbued with the doctrine of the Arian church, who, being driven from the Empire by persecution, sought refuge among these barbarians, and taught them persecution in return. The celebrated Bishop Ulphilas introduced Arianism among them. The irreconcilable difference of religion between the invaders and the invaded was a perpetual source of jealousy and hatred; and the reproach of *Barbarian* was embittered by the more odious epithet of *Heretic*. Euric, king of the Visigoths, suspended the Catholics of his dominions from the exercise of ecclesiastical, or, at least, episcopal functions; exiled or imprisoned the bishops of Aquitain, and confiscated their estates. Genseric, king of the Vandals, A.D. 429—477, oppressed his Catholic subjects by intolerant laws and arbitrary punishments. His palace and dominions were stained with frequent executions of the Catholics. Hunneric,

A.D. 477, the son of the preceding, made persecution serious and important business of his court. Gundond, Thrasimund, and Gelimer, A.D. 484—530, showed up the persecuting spirit of their predecessors. The Vandal kingdom was overthrown by Belisarius. "Through the veil of fiction and declamation," says Dion, "we may clearly perceive, that the Catholics, especially under the reign of Hunneric, endured most cruel and ignominious treatment. Respectable persons, noble matrons, and consecrated virgins, were stripped naked and raised in the air by pulleys, with a weight suspended at their feet. In this painful attitude their bodies were torn with scourges, or burnt in the tender parts with red hot plates of iron. The amputations of the ears, the nose, the tongue, and the right hand, were inflicted by the Arians; and although the precise number cannot be defined, it is evident that many persons, among whom a bishop, and proconsul, may be named, were entitled to the crown of martyrdom.

The same honour has been ascribed to the memory of St. Sebastian, who professed the Nicene creed with unshaken constancy." A.D. 429—553. "The Vandals and Ostrogoths persevered in the profession of Arianism to the final ruin of the kingdoms which they had founded in Africa and Italy. A.D. 553. The Barbarians of Gaul submitted to the orthodox dominion of the Franks; and Britain was restored to the Catholic church by the voluntary conversion of the Visigoths." A.D. 586—589. Gibb. . xxxvii.

1) And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

SECTION V.

Fourth Stage of the Public Sounding of the Mystery.

By the fall of Augustulus, the last Emperor of the West, and the change of the Imperial to the Regal dignity, Rome became shorn of one third of her dominion. Of the three Præfectures, of the Gauls, Italy, and Illyricum, over which she once ruled, that of the Gauls, consisting of the three provinces of Gaul, Spain, and Britain, was entirely lost to her obedience. Spain and Gaul were formally resigned by the new sovereign Odoacer (and the gift was confirmed by the Senate,) to Euric, king of the Visigoths; the province of Britain had already been left to its fate; and the regal sun of the West now shone, and then with but an uncertain light, only over the two remaining præfectures. But with the third of the Empire, a third of the church was lost to the barbarians; and Arianism, unchecked through the remoteness of the see of Rome, flourished under the infected Visigoths, A.D. 479—485. Gibb. vi. xxviii. n. n. 5.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

SECTION VI.

Three Woes on the Roman Empire for its Apostacy.

After the Roman sun had suffered a partial eclipse by the arms of Euric, the Visigoth, the Latin head which had been wounded by the sword of the Herulic and Ostrogothic kings, recovered again under the reign of Jus-

an, by the victories of Belisarius and Narses, and in a
ino-Greek dynasty. A threefold ecclesiastical power,
Greek Emperor of the Romans, His Holiness of
ne, and the revived Western Emperor of the Romans,
amenced their Antichristian reign over the church of
l, and endeavoured to establish an uniformity of faith
he unchristian arguments of fire, sword and exile.
. 553—1813. In the lapse of four hundred and ninety
s from the preaching of John the Baptist A.D. 26,
Lord was again crucified by the apostacy of his
le; Christianity was lost in the dress of the old su-
ition; and from the walls of the literal Jerusalem
bomination of image-worship was transplanted to the
les of the spiritual Jerusalem. Thirty seven years
intervened between the real crucifixion and the de-
tion of Jerusalem; five hundred and twenty seven
: had passed away from the emancipation of the Jews
rtaxerxes to the triumph of Titus: and the double
ment of prophecy gave again to Christianity the same
d for its rise and fall. The conquest of Italy by Jus-
a brought the triumph of Popery at their second ex-
ion, A.D. 553; and the saints have lived 1260 years
ranny under the decemvirate of the Greek Emperors
he French Kings *without* the grand charter of Louis
Desired, and the late advances to universal toleration.
the errors of the church had not been unforecast by
apostles; and we must exceedingly wonder at the
rance or the presumption of the church of Rome,
ch durst harbour her doctrines in the face of Scripture
reason. “Now the Spirit speaketh expressly, that
the latter times some shall depart from the faith, giving
ed to seducing spirits, and doctrines of devils; speaking
es in hypocrisy; having their conscience seared with a
ot iron; forbidding to marry, and commanding to abstain
om meats, which God hath created to be received with
anksgiving of them which believe and know the truth.
or every creature of God is good, and nothing to be re-
sed, if it be received with thanksgiving: for it is sanc-
ied by the word of God and prayer. If thou put the
ethren in remembrance of these things, thou shalt be a
od minister of Jesus Christ, nourished up in the words
faith and of good doctrine, whereunto thou hast at-
ned. But refuse profane and old wives’ fables, and

exercise thyself rather unto godliness. For bodily exercise profiteth little ; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance." 1 Tim. iv. 1—9. " Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days; which are a shadow of things to come ; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind ; and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together increaseth with the increase of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not ; taste not ; handle not ; which all are to perish with the using ;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Coloss. ii. 16—23. " Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world. 1 John iv. 3. " This is he that came by water and blood, even Jesus Christ ; not by water only, but by water and blood." 1 John v. 6. Yet the Roman church refuses the wine in the sacrament to the laity. The three remaining periods therefore of the preaching of the gospel bring not salvation but condemnation to the Empire, a savour of death unto death in them that perish.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.

SECTION VII.***Stage of the Public Soundings of the Mystery.***

fifth period of the authorised proclamation of the apostacy of Muhammed and his successors the Khalifs, who united in their persons the three-offices of kings, priests, and generals. Their creed, represented the Deity as the author of war, and the key of heaven and hell, drew forth from the sands of Arabia the warlike myriads of its long-inhabitants ; and their numerous fleets and armies, consisting mostly of cavalry, led by their kingly darkness, darkened for a while the dominion of Rome and the world by the smoke of glory and conquest. From the first invasion of Syria, A.D. 632, to the accession of Harun Al-Raschid to the Khalifate of Bagdad, the furnace of Saracenic fanaticism burned with unshed fury : Syria, Egypt, Africa and Spain, were successively torn from the Empire, by these sons of Satan ; in the year 640 the *victory of victories* annexed Persia to the Khalifate ; and 710 the frozen regions of Tartary, and the remote country of China submitted to the warriors. From the accession of Harun, the dust of victory had settled ; and one hundred and fifty years more of decay discovered the locust-like tormentors to Italy and Greece. Their frequent and almost annual squadrons sailed from Sicily and Africa. Their armies, composed chiefly of light horse, scoured the country in small parties, without caring to secure a retreat, or to attain permanent conquests. Neither the sovereigns, nor the cities, lost any portion of their territories ; but the desolation and misery, which these locusts left where behind them, must have often made the infidels desire to receive them at once as their masters, and to experience their continual hostilities. “ The disbelievers of Abraham, of Moses, and of Jesus,” says Gibbon, “ were solemnly invited to accept the more *perfect* religion of Mahomet ; but if they preferred the payment of moderate tribute, they were entitled to the freedom of conscience and religious worship.” Under such toleration the Italians and Greeks might have reasonably pre-

ferred a political death under the sway of the Khalif, to a national independence under the intolerant rule of the Pope or the Emperor. From the accession of Harun 786, to the Khalifate of Rahdi, or accession of Otho the Great, 936, we may reckon the hundred and fifty years tormenting hostilities of these ravenous destroyers ; and after the year 936, in which they surprised Genoa and carried off its treasures and riches, after having slain all its inhabitants save women and children, we hear of their ravages no more.

IX. 1.—And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him
2 was given the key of the bottomless pit. And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by
3 reason of the smoke of the pit. And there came out of the smoke locusts upon the earth ; and unto them was given power as the scorpions of
4 the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of
5 God in their foreheads. And to them it was given that they should not kill them ; but that they should be tormented five months : and their torment was as the torment of a scorpion, when he
6 striketh a man. And in those days shall the men seek death, and shall not find it ; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle ; and on their heads were

as it were crowns like gold, and their faces were as
8 the faces of men. And they had hair as the hair
of women, and their teeth were as the teeth of
9 lions. And they had breastplates, as it were
breastplates of iron ; and the sound of their wings
was as the sound of chariots of many horses run-
10 ning to battle. And they had tails like unto
scorpions, and there were stings in their tails :
and their power was to hurt the men five months.
11 And they had a king over them, which is the
angel of the bottomless pit, whose name in the
Hebrew tongue is Abaddon, but in the Greek
tongue hath his name Apollyon, *i.e.* *Destroyer*.
12 One woe is past ; and, behold, there come two
woes more hereafter.

SECTION VIII.

Sixth Stage of the Public Sounding of the Mystery.

After the Saracens had reigned for some time in the East, the Turks, who had been enlisted in their service, rose in arms against their masters, dispossessed them of Persia, and invaded the provinces of the Greek Empire. Three dynasties of Turks, the Seljukians, Kharismians, and Atabeks, issued from the former kingdom, and alternately ruled over, or possessed the Asiatic part of the Greek Empire. To these another dynasty succeeded, the Ottoman ; and the four at last became consolidated into one Empire. From the time of the founding of the Seljukian dynasty by Togrul Beg, A.D. 1046, to the Ottoman, Mahomet II. the Great, a period of about 400 years, the Turks had been restrained by the Crusaders, the Zingis-

khanides, Timour the Tartar, or Tamerlane, John Huniades, and Scanderberg within the Præfecture of the East, and from possessing the long-wished-for prize of the seat of the Cæsars; but at length on the morning of the twenty ninth of May, in the fourteen hundred and fifty third year of the Christian era, fixed upon by the astrological calculations of Mahomet, 400,000 men led by the Sultan and his three Viziers, and attended by an artillery more formidable than any that had hitherto appeared in the world, the second, if not the first, which had ever been arrayed against Constantinople, effected what had been hitherto vainly attempted by the Saracens and Amurath II. The city, and shortly after the whole Præfecture of Illyricum, one of the three into which the Western Empire was divided, fell into the hands of the Turks; in whose possession it has continued ever since. This calamity to the Empire might have been easily prevented, had not all quarters of Christendom, it seems, been possessed with one mind to leave the Greeks to their fate.

- 13 And the sixth angel sounded, and I heard one voice from the four horns of the golden altar
 14 which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound on the great river Euphrates.
 15 And the four angels were loosed, which were prepared at the hour, day, month and year, for to slay
 16 the third part of the men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.
 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brim-

3 stone. By these three was the third part of the men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
9 For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt.

SECTION IX.

Unrepentance of the Two Præfectures of the Gauls and Italy.

The Præfecture of Illyricum having fallen into the hands of the Turks, the two remaining Præfectures of the Gauls and Italy were still left to the spiritual jurisdiction of the two-horned monster, the Pope, who after the ruin of christianism gained at least two thirds of the Empire. But the Latin church was not benefitted by the Saracenic plague, or by the punishment which befel their brethren the Greeks : they still adhered to the worship of saints and angels ; still imbrued their hands in the blood of the saints ; still fabricated their lying miracles for the sake of gain ; still practised concubinage in the persons of their clergy by reason of the celibacy imposed on them by their master ; and still committed public robberies by the sale of pardons and indulgencies.

10 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk : neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

DIGRESSION II.

FROM THE REFORMATION TO THE LAST PERSECUTION
OF ANTICHRIST.

SECTION I.

*The Reformation, and the Seven Stages of the
Republication of the Mystery.*

About the time that the Eastern Empire came to its end, our High Priest who had been caught up to God and his throne by the apostacy of the Romans, ever mindful of his covenant with his church, and his promise that he would be with it to the end, is now seen descending again from heaven by the light of Wickliffe, A.D. 1360, John Huss, and Jerome of Prague, with a new edition of his gospel, cleared of the additions and traditions of popery, reduced to its native digestible size, translated into the vulgar tongue, and printed, now no longer sealed as at the beginning, having been already opened by the preaching of the apostles: and having descended, and placed one foot upon the Empire of Germany, and the other on Rome, he lustily inveighs by his servant Luther, 1518, against the abominable corruptions of the church; and having sent forth his outery, the seven thunders of those sons of thunder, the Reformers, by the seven stages of the glorious republication of that little treasure, his gospel, give echo to his voice. A.D. 1518—1843.

X. 1.—And I saw another mighty angel coming down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:
2 and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot
3 on the earth, and cried with a loud voice, as when

a lion roareth : and when he had cried, seven
 4 thunders uttered their voices. And when the
 seven thunders had uttered their voices, I was
 about to write : and I heard a voice from heaven
 saying unto me, Seal up those things which the
 seven thunders uttered, and write them not.

SECTION II.

*The Last Grand Scattering of the Power of the Holy
 People at the Battle of Armageddon, and Repentance
 of the rest of the Men.*

Now, that our blessed Lord had stood up for his people by
 his Reformation of Luther, there would be no longer any
 delay in bringing to an end the scattering of the power of
 his holy people, when the whole number of the fellow-
 servants of those, who had been already slain under the
 pagan establishment, should be slain as they were. For
 when the last stage of the public proclamation of the
 gospel should be about to begin, then the mystery spoken
 of in the Book of Prophets, viz. in Daniel, i.e. the scat-
 tering above mentioned, should be accomplished ; but
 between this and then that inestimable little treasure of
 the gospel must be preached over again to the world,
 which would be sweet indeed in precept, but bitter in the
 attempt to promulgate it. For, since the last survey of
 the church made by our Lord, it had undergone consi-
 derable alterations : instead of being divided into small
 churches independent of the state and of each other, as
 once existed in the Lydian Asia, it had been, and would
 continue for 1260 years, divided into the Eastern and
 Western churches, or, after the Turks gained possession
 of Illyricum, into the church in the Præfecture of the
 Gauls, containing France, Spain, and Britain, and into
 the church in the Præfecture of Italy, containing Italy
 and part of Austria, in which the Cæsar of the Romans

and his Decemvirate would be the god, so that the true witnesses in those divisions would preach in sackcloth, and, through the paucity of these, nothing but nominal Christians would occupy the rest of our holy city. The witnesses of the truth therefore, after the Reformation, had to preach the gospel over again ; and when, after the expiration of the 1260 years, ending 1813, they should gain a legal establishment in the Empire by the grand charter of Louis XVIII. 1814, in France, and by other tolerating acts and edicts in the rest of the Empire, they would be suppressed for reasons, which it is not difficult to guess at, by the regal Decemvirate of the Cæsars again. But at the expiration of three years and a half, they would again obtain a legal footing to the consternation of their enemies, when a tenth part of the Empire would fall from the ecclesiastical dominion of the beast by a bloody revolution. The witnesses are come to send fire on the earth by the force of truth alone, for they are unassisted by the civil power, and by that weapon alone they must vanquish their enemies ; but they have a baptism to be baptised with, and how are they straitened till it be accomplished ! Till then, divine blessings drop not as the gentle rain from heaven upon the place beneath. The very fate of Christianity hangs on the battle of Armageddon, and then *It Is Done*. With the passing away of that, the Empire of the Turks passes away also.

- 5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,
- 6 and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein,
- 7 that there should be delay no longer : but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants
- 8 the prophets. And the voice which I heard from

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heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and
9 upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be
10 in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as
11 soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

XI. 1.—And there was given me a reed like unto a rod, saying, Rise and measure the temple of God, and the altar, and them that worship therein.
2 But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread forty
3 and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days,
4 clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before
5 the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must, in this manner be killed.
6 These have power to shut heaven, that it rain not in the days of their prophecy : and have power

over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also

8 our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in

9 graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the

10 earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell

11 upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in

12 a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

13

14 The second woe is past, and behold, the third woe cometh quickly.

CONTINUATION OF PART III.

SECTION X.

Seventh Stage of the Public Sounding of the Mystery.

The scattering of the power of the holy people being accomplished at the battle of Armageddon, the kingdoms of this world become our Lord's and his Christ's. The time is come for the judgment, and for the saints to be rewarded. All civil and religious despotism is abolished; the Roman Empire is possibly parcelled out into small independent societies, unable by their diminutiveness to oppress each other, and able on the same account of regulating their own political economy without corruption, or tyranny: every thing that partakes of the character of the beast, as extent of dominion, being exploded as presumptuous, and hostile to civil and religious liberty. In these states there may be no distinct order of men set apart for the performance of religious duties, each man being his own priest. But the Northern power takes his descent upon the church of Christ brought back from the sword of Antichrist; and our blessed Lord, the true ark of our rest, appears.

And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken up thee thy great power and hast reigned. And

the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

THE THIRD VISION

OF

ST. JOHN.

THE WOMAN AND DRAGON; THE TWO WILD BEASTS AND
THE IMAGE; HARVEST AND VINTAGE.

PART I.

THE RISE, STRUGGLE, AND VICTORY OF THE CHURCH, AND
ITS SUBSEQUENT FALL UNDER THE CIVIL POWER OF THE
ROMAN AND HOLY ROMAN OR GERMAN EMPIRES, AND
UNDER THE DOMINION OF POPERY.

SECTION I.

The Rise and Fall of the Church.

The church crowned with the apostles, having Judaism for its basis, and supported by the Sun of Righteousness, undergoes nine persecutions in the Roman Empire, in the attempt to bring forth Christ in it. And having brought him forth by the unexampled toleration and prosperity, which his religion experienced, the first eighteen years of the reign of Diocletian, A.D. 284—302.

he is threatened with destruction by a persecution, which the evil spirit, after having already cast down a great part of the faithful in preceding persecutions, fomented through his servants the Pagan Emperors, who attempted in vain for ten years to extirpate Christianity, A.D. 302—312. Christianity escapes destruction from its enemy, but flies the earth through the corruption of the church, which remains in a desolate state for 1260 years. A.D. 553—1813.

XII. 1.—And there appeared a great sign in heaven ;
a woman clothed with the sun, and the moon
under her feet, and upon her head a crown of
2 twelve stars : and she being with child, travailing
3 in birth, and pained to be delivered. And there
appeared another sign in heaven ; and behold a
great red dragon, having seven heads and ten
4 horns, and seven crowns upon his heads. And
his tail drew the third part of the stars of heaven,
and did cast them to the earth : and the dragon
stood before the woman which was ready to be
delivered, for to devour her child as soon as it
5 was born. And she brought forth a man child,
who was to rule all nations with a rod of iron :
and her child was caught up unto God, and to
6 his throne. And the woman fled into the wilder-
ness, where she hath a place prepared of God,
that they should feed her there a thousand two
hundred and threescore days.

SECTION II.

the Ten Years' War of Christ and his Saints ; the Fall of Paganism ; and Irruption of the Gothic Nations.

The faithful with Christ in their hearts undergo ten years' war of sufferings against the Pagan Emperors, who length are overthrown together with Paganism, its priests, and its adherents, by the blood of these martyrs' sacrifice. The Christian church is established by Constantine, 312 ; but from that time real Christianity begins to take its flight, till in about A.D. 553, the church is completely desolate for 1260 years till 1813. The evil spirit, not content with the corruption of the visible church, aims at its destruction by the revival of Paganism through the medium of the ten Gothic nations with whom it inundates the Empire ; but these, instead of establishing their own religion, are converted to Christianity, and the visible church is supported by the civil sword in the Eastern and Western Empires, or in the two præfectures of the Gauls and Italy by them, in conjunction with the Emperors and Popes during her 1260 years' desolation, without being superseded by a positively Pagan hierarchy. The evil spirit therefore, unable to overthrow the establishment, is content to take up with the persecution of the saints ; with whom he carries on a successful war till the Beast, his Image, and their Decemvirates for 60 years.

And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice, saying, in heaven,
Now is come salvation, and strength, and the
kingdom of our God, and the power of his
Christ: for the accuser of our brethren is cast
down, which accused them before our God day
11 and night. And they overcame him by the blood
of the Lamb, and by the word of their testimony;
and they loved not their lives unto the death.
12 Therefore rejoice, ye heavens, and ye that dwell
in them. Woe to the inhabitants of the earth,
and of the sea! for the devil is come down unto
you, having great wrath, because he knoweth
13 that he hath but a short time. And when the
dragon saw that he was cast unto the earth, he
persecuted the woman which brought forth the
14 man child. And to the woman were given two
wings of a great eagle, that she might fly into
the wilderness, into her place, where she is
nourished for a time, and times, and half a time,
15 from the face of the serpent. And the serpent
cast out of his mouth water as a flood after the
woman, that he might cause her to be carried
16 away of the flood. And the earth helped the
woman, and the earth opened her mouth, and
swallowed up the flood which the dragon cast
17 out of his mouth. And the dragon was wroth
with the woman, and went to make war with the
remnant of her seed, which keep the command-
ments of God, and have the testimony of Jesus
Christ.

SECTION III.

The Autocratical Decarchy or Heptarchy* of the CÆSARS OF THE ROMANS, in the ancient territories of the Roman Empire, over the Church of Christ.

The same power, which has ever intermeddled with the affairs of religion, in the Babylonian-Assyrian, Medo-Persian, Greek, Egyptian, Syrian, Roman, Latin, and, in fact, in all Empires, now rises again under a Greek head on Justinian, the Greek Emperor's conquest of Italy by his famous generals, Belisarius and Narses, when the Latin Empire, destroyed by the Herulic and Ostrogothic kings, recovers again under his combined sway, who, together with the heads of the ten Gothic nations which invade the Empire, sets himself up in the Church of Christ, dictator of the faith, as all the Pagan governments had done before him in their establishments. The consequence of this diabolical arrogance in the civil power is, that it casts down the truth to the ground, and practises, and prospers. How much innocent blood and innocent opinions has not been shed by this cruel and rapacious monster in all ages of the church ! and how many who have only consulted their own sordid interests, their lusts, their avarice, their ambition, have not succumbed to his omnipotent influence ! The authority, the power, the titles, the attributes of the Deity have been usurped by this Anti-god ; and to Protestant as well as Catholic establishments Cæsar has been all in all. At the expiration of nine hundred years we have seen the Cæsars of the Romans fall by the Turkish sword ; at the expiration of the 1260 we have seen the last of the autocrats sent captive to Elba and St. Helena. France gave

* As three of the ten *horns* or kingdoms were eradicated before Papal power, the confederacy of the remaining seven will propose the heptarchy, to which the seven Electorates of the *Image* will answer.

to the saints the charter of Louis the Desired, 1814
 England rescinded two of her intolerant acts, 1813; the
 Netherlands granted equal power and protection to all
 religions, 1815; Spain abolished the Inquisition, 1820
 the march of intellect has checked the efforts of despo-
 tism in other portions of the decarchy since the organiza-
 tion of the Holy Alliance; and the Spirit of Christ, the
 God of Liberty, still broods over the political abyss
 A.D. 553—1813.

XIII. 1.—And I stood upon the sand of the sea
 and saw a beast rise up out of the sea, having
 seven heads and ten horns, and upon his horns
 ten crowns, and upon his heads names of blas-
 2 phemy. And the beast which I saw was like
 unto a leopard, and his feet were as the feet of
 a bear, and his mouth as the mouth of a lion
 and the dragon gave him his power, and his
 3 seat, and great authority. And I saw one of his
 heads as it were wounded to death; and his deadly
 wound was healed: and all the world wondered
 4 after the beast. And they worshipped the dra-
 gon which gave power unto the beast; and they
 worshipped the beast, saying, Who is like unto
 the beast? who is able to make war with him.
 5 And there was given unto him a mouth speaking
 great things and blasphemies; and power was
 given unto him to prosper forty and two months.
 6 And he opened his mouth in blasphemy against
 God, to blaspheme his name, and his tabernacle,
 7 and them that dwell in heaven. And it was
 given unto him to make war with the saints, and
 to overcome them; and power was given him over

all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

SECTION IV.

ie Spiritual Despotism of HIS HOLINESS OF ROME in the Two Præfectures of the Gauls and Italy.

With the mixed despotism of Cæsar arose the autocracy of the Pope, who, pretending a spiritual jurisdiction over the two Præfectures of the Gauls and Italy, endeavored to exercise a temporal one as well. He enjoyed the authority of the civil power in his presence, and argued himself with it, whenever it did not thwart his arbitrary purposes, to tyrannize over the rights and consciences of the people, so that the ministry of Christ instead of serving as a check upon its encroachments preserving their own independence, and instead of purifying it with the simplicity which characterised the popular institutions founded by their master, became not only useless but pernicious, imitating it in the "authority" and the "dominion" by their numerous gradations of rank, breaking up the simple distinction which once existed between the pastor and the flock, and the minister or "servant of all," into its Gentile divisions, thus defeating one of the main designs of Christianity, the promotion of civil and religious liberty, and substituting institutions instead, which were meet

only for the gratification of pride, ambition, or covousness. By the fire of excommunication which power darted from the Vatican through its hierarchy, princes, kings, and emperors were deposed; and ever the interests of the church and the state were the same, it practised, through policy, its lying of miracles, with the latter's consent and approbation.

- 11 And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them which dwell there to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of the men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.

SECTION V.

The Autocratical Decarchy or Heptarchy of the German CÆSARS OF THE ROMANS, in the Holy Roman Empire, over the Church of Christ.

The Roman Empire had not existed more than two hundred and fifty years under a Latino-Greek dynasty, than the Popes created a new line of the Emperors of the Romans in the persons of the Emperors of Germany, who for a long time, viz. till 1508, received from them the Imperial Crown, so that there were now two dynasties of Emperors, calling themselves Emperors of the

ans. The first of the German Emperors was Charle-
me, created A.D. 800. He, and Charles V. possessed
the whole of the territories which once com-
ed the Roman Empire; and the Emperors in their
er dominions of Germany at the head of seven or
electors, who in rank and title were equal to kings,
ented no slight resemblance to their contemporaries
Greek Emperors of the Romans, or *their* successors
Monarchs of France, at the head of their septem-
or decemvirate of the Empire properly Roman.
emperors," says Koch, in his History of the Re-
ions of Europe, "may be regarded as true monarchs,
nsing, at their pleasure, all dignities, civil and
astical—possessing very large domains in all parts
the Empire — and exercising, individually, various
es of the sovereign power;—only in affairs of
importance, asking the advice or consent of the
ees. This greatness of the German emperors gave
to a system of polity which the Popes took great care
support with all their credit and authority. Accord-
to this system, the whole of Christendom composed,
were, a single and individual republic, of which the
was the spiritual head, and the Emperor the secu-
The duty of the latter, as head and patron of the
ch, was to take cognizance that nothing should be
contrary to the general welfare of Christianity. It
his part to protect the Catholic church, to be the
lian of its preservation, to convocate its general
cils, and exercise such rights as the nature of his
and the interest of Christianity seemed to demand.
as in virtue of this ideal system that the emperors
ed a precedency over other monarchs, with the
sive right of electing kings; and that they had
wed on them the title of masters of the world and
eign of sovereigns." "The oracle of the civil law,
learned Bartolus," says Gibbon, "was a pensioner
Charles the fourth; and his school resounded with
ctrine, that the Roman Emperor was the rightful
eign of the earth, from the rising to the setting
The contrary opinion was condemned, not as an
but as an heresy, since even the gospel had pro-
eed, 'And there went forth a decree from Cæsar
ustus, that *all the world* should be taxed.' "

14 Saying to them that dwell on the earth, that
 they should make an image to the beast, which
 15 had the wound by a sword, and did live. And
 he had power to give life unto the image of the
 beast, that the image of the beast should both
 speak, and cause that as many as would not worship
 16 the image of the beast should be killed. And it
 causeth all, both small and great, rich and poor,
 free and bond, to receive a mark in their right
 17 hand, or in their foreheads: and that no man
 might buy or sell, save he that had the mark,
 either the name of the beast, or the number of
 18 his name. Here is wisdom. Let him that hath
 understanding count the number of the beast:
 for it is the number of a man; and his number
 is six hundred threescore and six.

PART II.

FROM THE FALL OF PAGANISM TO THE FALL OF THE
 ROMAN CHURCHES. A.D. 312—1843.

SECTION I.

The Paradisaical State of the First-fruits.

The assemblage of the just men made perfect who were sealed by the Sun of righteousness, before the invasion of the Roman Empire by the Northern Barbarians, are here represented in their intermediate state, as celebrating the manifestation of that mystery made known to all nations for the obedience of faith, the unsearchable riches of

rist, their beloved Lord. These are they, who were
: tainted with the impurities of Paganism. A. D.
2—1843.

V. 1.—And I looked, and lo, a Lamb stood on
the mount Sion, and with him an hundred forty
and four thousand, having his Father's name
written in their foreheads. And I heard a voice
from heaven, as the voice of many waters, and
as the voice of a great thunder: and I heard the
voice of harpers harping with their harps: and
they sung as it were a new song before the
throne, and before the four living creatures, and
the elders; and no man could learn that song
but the hundred and forty and four thousand,
which were redeemed from the earth. These are
they which were not defiled with women; for
they are virgins. These are they which follow
the Lamb whithersoever he goeth. These were
redeemed from among men, being the first-fruits
unto God and to the Lamb. And in their
mouth was found no guile: for they are without
fault before the throne of God.

SECTION II.

*The Republication of the Gospel by the Reformers at
the Session of the Ancient of Days.*

By the translation of the gospel into the vulgar tongue
y Wickliffe, Luther, and other Reformers, and by the

recent invention of printing at the Reformation, are called off from the idolatries of the church of Rome to serve the true God, who now begins to inflict judgment upon the Papacy for its abuses. A.D. 1518—1843.

- 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.
- 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

SECTION III.

The Decline and Fall of the Roman Church.

By the Reformation, a great part of Europe revolted from the Pope and the Romish church, and embraced either the doctrines of Luther, or those of Zuingli and Calvin. The half of Germany, Denmark, Norway, Sweden, Prussia, Livonia, adopt the confession of Augsburg, while England, Scotland, the United Provinces, and the principal part of Switzerland, declare themselves in favour of the opinions of Zuingli and Calvin. The Reformation makes likewise great progress in France, Hungary, Transylvania, Bohemia, Silesia, and Poland. A.D. 1518—1843.

- 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

SECTION IV.

*The Iniquity of the Interference of the Civil Power
in Religious Matters.*

The pious horror, with which the Reformers revolted from their religious obedience to the decemvirate of the French successors of the Cæsars of the Romans, and to that of the German Cæsars of the Romans, and principally the fiery zeal, displayed by the stern CALVIN and the PURITANS in not suffering the civil magistrates of the two Empires to have any more concern in the church than to defend and protect it, and provide for what related to its external exigencies and concerns, are here depicted and approved by a voice from heaven, as according to the commandments of God and the faith of Jesus; and they who die for this faith, are declared from henceforth blessed. A.D. 1518—1843.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image,* and whosoever receiveth the mark of

the famous act 26 Henry VIII. c. 1. "The king, his heirs and successors, shall be taken and reputed the only Supreme Head

12 his name. Here is the patience of the saints; here are they that keep the commandments of

in earth, of the Church of England.—And shall have full power, from time to time, to visit, reform, correct, and amend, all such errors, heresies, and enormities whatsoever they be; which by any manner or spiritual authority or jurisdiction are or lawfully may be reformed, ordered, corrected, or amended.” This was levelled against the supremacy of the Pope; but the sentence of our Lord above affects the Pope only *accidentally*: it is levelled directly against all civil power, whether Papist or Protestant, which interferes in the church; for the *image*, as has been generally supposed, does not symbolize the Pope, but the German Emperors. Nevertheless this sentence of our Lord’s does not forbid the magistrate from affording protection to the different sects of Christians in the same manner as he does to civil corporations, which are governed by their own bye-laws, (so far as they are not opposite to common law,) without a visitor. As the matter now stands, the difference between civil and ecclesiastical corporations, seems to be this: in a civil corporation they only are bound by its acts and support it, who belong to it, whereas in an ecclesiastical corporation, every body is bound to abide by its laws and support it, who does not belong to it, which is only so much tyranny. Thus, in this country, a man may be imprisoned for six months by a sentence of excommunication from the ecclesiastical court; and he is bound to support a sect which he does not belong to. The saints are hardly yet fit to take the kingdom.—The sentence therefore of our Lord above lays the axe to the root of the trees at once, showing that neither Catholics nor Protestants ought to have the disputed power or “flesh:” and, to us, it seems for a very good reason, because that, on that score alone, they can comfortably enjoy equal civil rights. But the establishment compass sea and land with Bibles, and neglect the weightier matters of the law, public justice. CALVIN, speaking concerning the power which we give unto civil magistrates, protesteth, “that their power over all things was it, which had ever wounded him deeply: that unadvised persons had made them too spiritual, that throughout Germany this fault did reign; that in those very parts where Calvin himself was, it prevailed more than was to be wished; that rulers, by imagining themselves so spiritual, have taken away ecclesiastical government; that they think they cannot reign unless they abolish all the authority of the church, and be themselves the chief judges, as

God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow with them.

SECTION V.

The Gathering of the Saints out of the World.

By the Reformation, our blessed Lord is called upon to gather his servants out of the world through their fiery trial, till the last persecution of the witnesses at the battle of Armageddon, when the mystery of God is finished, and the fulness of the Gentiles is come in.

4 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his 5 hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap : for the time is come for thee to reap : 6 for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

All in doctrine as in the whole spiritual agency," i. e. in other words, well in settling the faith by Act of Parliament, as in scattering among the ecclesiastics the spoil and the prey, according to their High or Tory principles. See Hooker, Eccl. Pol. B. VIII.

SECTION VI.

The Punishment of the Roman Church.

Now that the iniquity of the Roman churches has come to the full by the last persecution of the saints, they in turn are visited with a most awful and signal overthrow.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully

19 ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath

20 of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

THE FOURTH VISION

OF

ST. JOHN.

THE SEVEN VIALS.

PART I.

THE VISITATION OF THE EMPIRE AND PAPACY BY THE ANCIENT OF DAYS, AND THE VICTORY OF THE SAINTS OVER THE ROMAN AND GERMAN EMPIRES.—A.D. 1518—1843.

SECTION I.

The Seven Stages of the Session of the Ancient of Days.

XV. 1.—And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God.

SECTION II.

The Victors over the Beast and his Image.

The saints, who overcome the corruptions of the Roman Empire, the Holy Roman Empire and the Holy Roman Church, are here represented in possession of

eternal life obtained through a fiery trial, and as celebrating the overthrow of the Antichristian confederacy by the last judgments of God. A.D. 1843.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, 3 having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true 4 are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.



PART II.

THE SEVEN STAGES OF THE CONSUMPTION AND DESTRUCTION OF THE PAPACY TO THE END. A.D. 1518—1843.

SECTION I.

The Opening of the Temple of the Tabernacle of the Testimony.

On the glorious display of the grace of God made by the Reformation, the seven series of the Reformers must go forth with the republication of the mystery of the gospel, to take away the dominion of the Papacy, and

consume and destroy it to the end, before the saints of the Most High can take the kingdom, and possess the kingdom for ever, even for ever and ever. The iniquity of the Church of Rome is now come to its full—the thrones are set—the Ancient of Days does sit—and the books are opened.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was
6 opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts
7 girded with golden girdles. And one of the four living creatures gave unto the seven angels seven golden vials, full of the wrath of God, who liveth
8 for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels
1 were fulfilled. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

SECTION II.

First Stage of the Session or Republication of the Mystery.

ROME, into which as the capital of the Christian commonwealth, the riches of all Europe had flowed during many centuries without having been once violated by any hostile hand, is suddenly attacked and plundered by the

troops of Charles the Fifth, a Catholic Prince, who styled himself Emperor of the Romans, A.D. 1527. In months it remained in the possession of the Imperialists, and every hour was stained by some atrocious act of cruelty, lust, or rapine. The constable of Bourbon was fallen in the attack of the walls; and the death of a general removed every restraint of discipline from an army which consisted of three independent nations, Italians, the Spaniards, and the Germans. "It is impossible to describe," says Robertson in his History of Charles the Fifth, "or even to imagine, the miseries and horror of that scene which followed. Whatever was taken by storm can dread from military rage, unrestrained by discipline; whatever excesses the ferocity of the Germans, the avarice of the Spaniards, or the licentiousness of the Italians could commit, these the wretched inhabitants were obliged to suffer. Churches, palaces, and the houses of private persons were plundered without distinction. No age, or character, or sex, was exempt from injury. Cardinals, nobles, priests, matrons, virgins were all the prey of soldiers, and at the mercy of a deaf to the voice of humanity. Nor did these outrages cease, as is usual in towns which are carried by assault when the first fury of the storm was over; the Imperialists kept possession of Rome several months; and during all that time, the insolence and brutality of the soldiers hardly abated. Their booty in ready money alone amounted to a million of ducats; what they raised by ransoms and exactions far exceeded that sum. Rome, though taken several different times by the northern nations, who overran the empire in the fifth and sixth centuries, was never treated with so much cruelty as the barbarous and heathen Huns, Vandals, or Goths, now by the bigoted subjects of a Catholic monarch."

" Alaric was a gentle foeman,
Matched with Bourbon's black banditti!"

But the first vial of the wrath of the Ancient of days did not affect the city alone: the Reformation was a grievous sore to the Holy Roman Church, and the French successors of the Greek Emperors of the East, Denmark, Norway, Sweden, Prussia, Livonia, Eng-

Scotland, the United Provinces, and the principal part of Switzerland, revolted from his Roman Holiness; and France was desolated with civil wars for more than a hundred years, from 1560 to the revocation of the edict of Nantes, 1685, by the introduction of Calvinism there. The subjects of the German Emperors also, half of whom separated from the see of Rome, were visited with a most grievous calamity, when a furious civil war of thirty years' duration, carried on between the Catholic League and the Protestant Union, desolated the Empire, 1618—1648. The Revolution of religion did not convulse merely the church, it influenced the politics, and changed the form of government in many of the states of Europe. Democracy and Calvinism were introduced into Geneva, 1535—the Republic of Holland took its rise, 1579—royalty was abolished in England under the protectorate of Oliver Cromwell, 1653—and in the same country, 1688, bounds were set to the royal authority by the production of the original contract between the king and the people.

2 And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

SECTION III.

Second Stage of the Session or Republication of the Mystery.

The second stage of God's session in judgment on the empire and Papacy, produces the first most extensive and sanguinary wars of modern Europe: the great war of the North, 1700—1721; the general war of the Spanish succession, 1701—1713; the general war of the Austrian succession, 1740—1748; and the general war

occasioned by the disputes between France and England concerning their American settlements, 1755—1763. This was the era of Louis XIV. Marlborough, Charles XII. of Sweden, Peter the Great, Frederic III. of Prussia, and Pitt. As the last vial was characterized by the wars of religion, this is marked by the wars of ambition. A.D. 1700—1763.

3 And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea.

SECTION IV.

Third Stage of the Session or Republication of the Mystery.

The effect of the last vial was upon the Empire in general ; the effect of this is upon the kingdoms or peoples, which compose that Empire, in particular. In the former, kingdom waged war against kingdom to please the ambition of princes : in this the kingdoms are divided against themselves—it is the war of the peoples with their princes. The war of England with her American Colonies, or Anglo-American Revolution, A.D. 1775—the FRENCH REVOLUTION, A.D. 1789, in which France loses 1,500,000 of her children—revolution in Poland, A.D. 1791, after many civil wars, and its dismemberment by the king of Prussia, Emperor of Germany, and Emperor of Russia, A.D. 1772—civil war in Geneva, A.D. 1782—revolution in Holland, A.D. 1795—revolution in Venice, A.D. 1797.—revolution in Switzerland, A.D. 1798—revolution and insurrections in the Milanese, and institution of the Cisalpine Republic, 1796, 1797—the cession of the Papal states to France, their union with the Cisalpine Republic, and revolution of Rome, 1796, 1797, 1798—revolution of Genoa, and establishment of the Ligurian Republic, 1797—civil war and rebellion in

reland, 1798, 1799—insurrection in Malta, 1798—revolution in Egypt, 1798—revolution in Tuscany, 1798—revolution of the Vaudois and institution of the Lemanic Republic, 1798—revolution in Naples and Parthenopean Republic, 1799—Syrian expedition, 1799—insurrection and anarchy in the Seven Ionian Islands, 1801. In the French Revolution all orders of Christians, ecclesiastics as well as lay, recognize the just punishment of God on a wicked and atheistical generation for the crimes of their bigoted forefathers, who, under the first vial, for more than a hundred years deluged France with the blood of the Huguenots, 60,000 of whom were massacred on the eve of St. Bartholomew, at the instigation of Charles IX. and 400,000 compelled to seek refuge in foreign countries, after a twentieth part of their body had been put to death, and others had been hunted down like wild beasts on the mountains, on the revocation of the Edict of Nantes.

4 And the third angel poured out his vial upon the
rivers and fountains of waters ; and they became
5 blood. And I heard the angel of the waters say,
Thou art righteous, O Lord, which art, and wast,
and shalt be, because thou hast judged thus.
6 For they have shed the blood of saints and
prophets, and thou hast given them blood to
7 drink ; for they are worthy. And I heard
another out of the altar say, Even so, Lord God
Almighty, true and righteous are thy judgments.

SECTION V.

Fourth Stage of the Session or Republication of the Mystery.

Since the fall of Constantinople, the Sun of the Latino-
reek Empire shone by the glory of the kings of France ;

but Napoleon, besides his right to the inheritance and title of the Eastern Emperors of the Romans by his usurpation of the seat of the French Monarchs, might have possessed some claims to their throne through the family of Calomeros, i.e. *Buonaparte* in Greek, of the Comnena dynasty, with whom it is imagined he was connected. In the execution of the two plans, by which this tyrant endeavoured to erect an universal monarchy of his own, viz. the *Federative* and *Continental Systems*, he subverted most of the existing dynasties of Christendom, and deluged Europe with blood. France alone lost 5,500,000 of her children under his military despotism. By the former system, he placed his own family or his generals on the thrones of Holland, Naples, and Spain, and made the princes of the German Empire his vassals; by the latter system he endeavoured to dry up the resources of the only state which preserved its independence against him, viz. Great Britain and Ireland, by shutting out its commerce from the rest of Europe. During his fifteen years usurpation, he and his agents cost the French Empire 944,760,467 francs, independently of military expences, which made an annual deficit of 55 millions. But "the rest of the men" in the two Præfectures of the Gauls and Italy, who smart under his tyranny, do not yet perceive the finger of God in these judgments—the remnant are not yet affrighted, nor give glory to the God of heaven. Their iniquity has not yet come to the full by the three and a half years' slaughter of the witnesses of the truth.

8 And the fourth angel poured out his vial upon
the sun; and power was given unto him to
9 scorch the men with fire. And the men were
scorched with great heat, and blasphemed the
name of God, which hath power over these
plagues: and they repented not to give him
glory.

SECTION VI.

Fifth Stage of the Session or Republication of the Mystery.

The fifth period of the republication of Christianity by the Reformed Churches, brought the subversion of the Imperial throne of Buonaparte by the battle of Waterloo, 1815, and the termination of the 1260 years' tyranny of Antichrist over the church, 1813, when in 1814, equal toleration was accorded to all religions in the kingdom of the successors of the Eastern Cæsars of the Romans, by the grand charter of Louis the Desired. With the restoration of the Bourbon dynasty the glory of France was turned into darkness. "Beside new restrictions of boundary, it was stipulated, that Condè, Valenciennes, and sixteen other frontier-posts, should be occupied for five years by the troops of the allies, amounting to 150,000 men; and that 400 millions of francs should be paid by the French government, in addition to the supplies necessary for the support of those troops. The Allies also obliged the French to restore the pictures, statues, and manuscripts which they had seized from Italy, and other countries, some of which were carried off from the French capital amidst irrepressible bursts of indignation, and resentment. In consequence of these proceedings, France was troubled with commotions for some time. The presence of a foreign army gave great offence not only to the admirers of Napoleon, but even to the king's friends, as the realm seemed thus to be rendered a dependent province. However, the allied princes, having attentively watched the conduct of the French, were disposed to believe that the peace would be permanent, or, at least, would not for some years be disturbed. They therefore consented (by convention signed on the 9th of October, 1818,) to subtract two years from the terms specified in the last treaty, and to withdraw their troops without further delay. This concession allayed the animosity of the French, but did not sufficiently conciliate their good-will to our countrymen, whom they still seem to view with unfriendly eyes." Thus the remnant of the men were not yet affrighted, nor repented of their deeds.

- 10 And the fifth angel poured out his vial upon the throne of the beast: and his kingdom became darkened: and they gnawed their tongues for
 11 pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

SECTION VII.

Sixth Stage of the Session, or Republication of the Mystery.

The dissolution of the Ottoman Empire now presents a wide field to the exertions of the enlightened and zealous Missionary, who may here learn, that the way to the kingdoms of the East is prepared solely for him. But we would advise him to take care, that he does not substitute the traditions of men for Gospel truth; or mar his work by attempting to make the metaphysical Mahometans believe in the Babylonish jargon of the false church, an "*eternally begotten Son.*" Let him also ask himself, why the way to the Eastern kingdoms was not prepared before? and if he be a sensible man he will answer, Because they who would have wished to teach, had much to learn themselves. Men want a great deal of drilling by the vials of God's wrath, before they can be brought to see the truth; and God will not suffer any Pagan or Infidel nation to be incorporated with the temple of his church, before all the plagues are sent upon the men who already compose it, to make them fit by being flogged into the truth themselves, to make others go into it. Rev. xv. 8.

- 12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way to the Eastern kings might be prepared.

But before the Missionary starts forth from this *mount* *mustering for the armies of heaven*, who go forth to evangelize the world, *clothed in fine linen, white and clean*, let him first see whether the Augean stable is cleared out at home. For while the second woe of the Turks is passing away in the East by the armies of the "Prince of Rosh," or the Greeks, the last battle of the Beast occurs according to Rev. xi. 7. Now how is it that the kings of the earth are against the Word of God? Why, plainly because the Word of God is against them. For wherever in the Word of God is to be found any thing written about "Church and King," or "Church and State," except as a "great whore, sitting upon," or "carried by a ten horned beast?" Or wherever is there to be found in the Word of God any dispensation for a Protestant King to "commit fornication" with the church, and none for a Catholic one? Now the fact is, the Protestant Reformation was nothing more, according to Scripture, (Rev. xvi. 2), than "a noisome and grievous sore," upon the men who had the mark of the Beast. It was nothing more than a sort of ill humour, arising out of the corruption of Mother Church. It was the mere transferring of the same set of slaves from one Catholic Pope to many Protestant ones. The great whore was as whole and compact in all its ten divisions afterwards, as before it changed hands, for not a tenth part of her, whatever any Protestant daughter of Rome may say, fell by the Reformation, nor *will* fall, according to Scripture, till the "rest of the men repent," Rev. xi. 13, who were not afflicted by the Popish woe, Rev. ix. 20, 21, which, Scripture says, they have not as yet done. Rev. vi. 11. There was nothing of the *King* of kings, and *Lord* of lords in the Reformation, it was all kings and lords who had the management and the profit of it. Rev. ix. 16. Then what is the *proper* "battle of the great day of God Almighty," if God will not recognize the reformation as His? Why what says the Word of God? **MY KINGDOM IS NOT OF THIS WORLD.** John xviii. 36. And what say the Beast and the Kings of the earth? That it is a kingdom of this world, the property, the creature of kings and lords, and "vested interests," and be bought and sold like any thing else. And what says the Word of God again? That he is "*King* of kings, and *Lord* of lords." Rev. xix. 16. Now this is the

battle. For so long as the alliance of Church and State lasts, or *the great whore is carried by the beast*, (and let every whining monk hear it, who, pretending to save souls, does not like to meddle with "religious politics," as he calls it, and thus overlooks the great impediment to his business), so long as the alliance of Church and State lasts, and kings, and courtiers, and colleges, and bishops, and lay patrons, have the insolence to thrust upon the flock whomsoever they please without the flock's consent, or power of refusal, contrary to the primitive practice, and institutions essential to the kingdom of our blessed Master, the KING OF KINGS AND LORD OF LORDS, so long are the kings of the earth opposed to the Word of God, and the salvation of souls impeded, for so long as the flocks do not possess their Primitive rights, the interests of the pastors and those of their flocks need in no one case be mutual. Now let the impudent church, who has the brazen face to talk of the pureness of her discipline before the respectable, and talented, and conscientious Pastors of the Protestant Dissenters, hear this, and redden for shame; or let her try to hide her nakedness by her "purple and scarlet" garments. The filthy bare-faced *harlot*! How will she be able to stand "the sharp sword which proceedeth out of the mouth of the Word of God?" Rev. xix. 15. But better things are to be hoped of Englishmen. Not all have the same frog-like impudence. For not all have "purple and scarlet" enough to cover their nakedness; and this is one good thing. Already is the cry of "Church Reform" heard from some within her precincts. Already is there a voice from her temple; and possibly she may be a nation born in a day. The same individual, who gave a blow to the Beast on the Continent, may destroy the Beast at home the emancipation of Dissenters and Catholics in 1828, and 1829, is no bad omen; and if that individual cannot untie the Gordian knot of Church and State, there is still another way left, he can cut it. But if the Church goes what becomes of the State? Now *we are not careful to answer in that matter*. But we will say, *Seek first the kingdom of God, and his righteousness, and all the rest shall be added unto you*: and so long as the unrighteous intercourse of Church and State exists, put down the misery and distress of the country to that account, and you will not do wrong, if there be any connexion

between God's general providence and his Book. We will say also, that the people are tied down to no particular form of civil government by God, but only to that which best suits their present circumstances; and we are a free-born Englishman to confess, in character of our membership in our *other* kingdom which is of this world, the State, that if the *Harlot* cannot go without amputating the members of her paramour, then be it so; and let us have that form of government, which *works* best with a dissolved alliance. But we have no occasion to fear for the State. Neither kings nor lords are so fond of the *harlot*, as to risk their fate with her's. The Bible assures us that they will "stand afar off for fear of her torment," Rev. xviii. 10, 15, and that the kings themselves will pillage her. Rev. xvii. 16. The State has only to fear from the confederacy from the Continent; and if England *should* become a province of France for two or three years, (for there is no concealing that England is *the mount of mustering for the armies of heaven*, whence they go forth to evangelize the world,) why then, what she will suffer from the insults of her enemies, will be amply repaid by her regeneration afterwards. And if the carcase of the Empire should not be suffered to be recently interred during the period of her demise, but Englishmen should be mocked with the corpse of their beloved constitution under the vassalage of the King of France and the Pope, why then, we can only say, "Whom the Lord loveth he chasteneth," and that "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceful fruit of righteousness unto them that are exercised thereby." When England rises again, then the tenth part of the false church will fall as a prelude to the fall of the rest. In the meanwhile, "Let us stand fast in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage. Let us hold fast the kingdom which we have received;" for says the Apostle, "We wrestle not only against our own flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12.*

* Passive obedience is not the doctrine of the Bible, as some ignorant churchmen of the English *Harlot*, who seem not to know the principles of the Reformation whence they derive their church,

13 And I saw three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, (for they are the spirits of devils, working miracles,) go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 (Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into a place called in the Hebrew tongue Armageddon, *i. e. the Mount of Mustering, or Muslerings, or Meetings, or Congregational Churches.*

SECTION VIII.

Seventh Stage of the Session or Republication of the Mystery.

The scattering of the power of the holy people being accomplished by the last war of the Antichristian confederacy on the witnesses of the truth, or, the mystery of God being finished, the last woe is now sent on the

teach : nor is that unclean spirit of active *resistance*, which any demagogue of radicalism may raise out of the brute passions of an excited multitude, congenial to our holy faith ; but the doctrine of the Bible is a sort of *PASSIVE resistance*, which was exhibited in the conduct of our Blessed Master, who, when he was smitten by an officer of the High Priest, by no means *tamely and silently* submitted, but said, *Why smitest thou me?* (John xviii. 23.) And this *PASSIVE RESISTANCE* arises from a calm conviction of its expediency, and from enlarged views of the general interests of mankind, and not from any hasty and intemperate ebullition of popular feeling, excited by artful and designing demagogues. This doctrine is expressed in the motto which we have affixed to our book.

Empire and Papacy, which undergoes a tremendous revolution. Every state loses its former political existence; and the Empire is divided into three parts. The heads of the Roman nations, who have been hitherto confederated with the Church of Rome and her daughter harlot establishments, persuaded by those worldly-minded agents of the devil, her ambitious and crafty churchmen, that government could not be carried on without her, being now undeceived, pillage her of her endowments and riches, and utterly exterminate her. The great slaughter also now happens without the city for the space of one thousand six hundred furlongs, in which the blood rises up to the horse-bridles, possibly in the contest for the Papal States. The Northern Power also, perhaps taking advantage of the weak state of the Empire, overwhelms it with his numerous armies. A.D. 1843.

- 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying,
- 18 IT IS DONE. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.
- 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away,
- 20 and the mountains were not found. And there fell upon the men a great hail out of heaven, every stone about the weight of a talent: and the men blasphemed God because of the plague of the hail; for the plague thereof was exceedingly great.

SUPPLEMENT
TO THE
SECOND, THIRD, AND FOURTH VISIONS
OF
ST. JOHN.

**THE JUDGMENT OF THE WOMAN AND THE MYSTERY OF
HER AND THE BEAST.**

Every member of the church in the Roman Empire originally exercised his rights of kingship and priesthood bequeathed him as his inalienable inheritance by his Lord : his kingship, in having a share in the government of his church, in having a voice in the election of his ministers, whether bishops, or priests, or deacons ; his priesthood, in possessing the right of private judgment on the signification of holy Writ, and serving God according to the dictates of his conscience without the interference of other Christians. The church was thus the spouse of Christ and clothed with the sun of righteousness. But when the *Beast* or Roman Emperor began to interfere in the administration of it, and the rights of the people to be gradually usurped by their ministers under the connivance of the civil magistrate, then the church gave up the principles of her constitution, and broke her mystical union with her Lord. Henceforth the church became the *whore of the Beast*, or Roman Emperors, and the *Mother of the Harlots*, or national churches, who adhered to the ten gothic dynasties of kings who have been nearly ever since contemporary with the Roman Emperors. For the first three centuries there was no alliance of Church and State. Christ declared his kingdom was not of this world. But the Emperors thought otherwise, and they, with the kings, centred all the power within themselves, and the Popes or bishops whose jurisdiction they encouraged, till these latter became too insolent, and some of the kings entirely broke with them and have declared themselves the only supreme heads of the church on earth ever since. The consequence of the alliance of

Church and State is, that one set of Christians consent to surrender those very rights which make them Christians, their liberty of thinking for themselves, and acting for themselves, into the hands of a few, and to suffer those few to buy and sell them as they think proper, in order to enjoy the protection and honours of the State, while the others, who are faithful and true to their Lord and their principles, are obliged to undergo whatever persecution the more favoured sect may think proper to inflict upon them, in order to make them come over to their party, or deter the more cowardly from joining them. The alliance of religion and politics was no new principle of civil government: it had existed in all states. Under the seven administrations of civil power, the Babylonian-Assyrian, Medo-Persian, Greek, Egyptian, Syrian, Roman and Latin, fools or knaves have pursued the same line of policy in enervating the human intellect by leaving the formation and maintenance of religious opinions to the civil magistrate. In the time of St. John the first five had fallen, the Roman then existed, and the Latin had not yet come, and when it came, it continued for the short space of 115 years. The new administration of the civil power called the eighth, with which the Christian church stood in the closest connexion, was but the revival of an old one, one of the seven, that of the Greek or as they styled themselves, *Roman* Emperors, "which was and is not" in respect of St. John's days, but rose again in full power under Justinian, to whose plan of *church* rule the ten gothic kings, and their successors, who settled in the Roman Empire, though in other respects they have not cleaved one to another, "even as iron is not mixed with clay," yet have agreed and given their kingdoms. And this administration, though it went into perdition by the Turks, yet has been continued since in the line of French kings by the sale of the Greek Empire by Andrew Paleologus to Charles VIII. A.D. 1453, "and was and is not, and yet is," ever since: one of whom it seems will lead a confederacy of kings to the *mount of mustering* to put down the true principles of the church, which declare Christ alone to be king and lord of his kingdom, and will partially succeed in his attempt. But the false church is then to be destroyed by her former adherents, and the *Beast* and *False Prophet* with her.

VII. 1.—And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth
2 upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk
3 with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads,
4 and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness
5 of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF
6 THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I
7 wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads
8 and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, whose names were not written in the book of life from the foundation of the

world, shall regard with awful respect the beast
 9 that was, and is not, and yet is. And here is the
 mind which hath wisdom. The seven heads are
 seven mountains, on which the woman sitteth;
 10 and they are seven kings: five are fallen, and one
 is, and the other is not yet come; and when he
 11 cometh he must continue a short space. And the
 beast that was, and is not, he is both the eighth,
 and of the seven, and goeth into perdition.
 12 And the ten horns which thou sawest are ten
 kings, which have received no kingdom as yet,
 but receive power as kings at the same time with
 13 the beast. These have one mind, and shall give
 14 their power and strength unto the beast. These
 shall make war with the Lamb, and the Lamb
 shall overcome them: for he is LORD OF LORDS,
 AND KING OF KINGS: and they that are with him
 15 are called, and chosen, and faithful. And he saith
 unto me, The waters which thou sawest, where
 the whore sitteth, are peoples, and multitudes, and
 16 nations, and tongues. And the ten horns which
 thou sawest upon the beast, these shall hate the
 whore, and shall make her desolate and naked,
 and shall eat her flesh, and burn her with fire.
 17 For God hath put in their hearts to fulfil his
 will, and to agree, and give their kingdom unto
 the beast, until the words of God shall be fulfilled.
 18 And the woman which thou sawest is that great
 city, which reigneth over the kings of the earth.

THE FIFTH VISION

OF

ST. JOHN.

THE FALL OF BABYLON AND THE MARRIAGE OF THE
LAMB.

SECTION I.

The Fall of Babylon.

Through our blessed Lord's powerful visitation of the Roman church by the Reformation, it begins its rapid decline to the end. The light which was shed abroad by the Reformers, Luther, Zuingli, Calvin, and others, is as if it were the brightness of our Lord's coming to Antichrist; and by it they separate themselves from him. The kings and those who trafficked in church property, or the cure of souls, the aristocracy of the Empire, are no longer made rich by her; and though the former agree for momentary gratification in pillaging her of her wealth and in destroying her, yet afterwards lament for the influence they have lost upon the world in so doing. The extermination of her will be complete and violent, so that she will never rise again: for all have been deceived by her; and through her persecuting spirit all the saints and godly teachers of Christianity, who have ever been slain, have been slain by her. A.D. 1518—1843.

[VIII. 1.—And after these things I saw another angel coming down from heaven, having great

power; and the earth was lightened with
2 glory. And he cried mightily with a strong
voice, saying, Babylon the great is fallen
fallen, and is become the habitation of devils
the hold of every foul spirit, and a cage of
3 unclean and hateful bird. For all nations
drunk of the wine of the wrath of her fornication
and the kings of the earth have committed
fornication with her, and the merchants of the earth
are waxed rich through the abundance of
4 delicacies. And I heard another voice
come from heaven, saying, Come out of her, my people,
ye be not partakers of her sins, and that
5 ye receive not of her plagues. For her sins have
reached unto heaven, and God hath remembered
6 her iniquities. Reward her even as she rewarded
you, and double unto her double according to
her works: in the cup which she hath filled, fill
7 her double. How much she hath glorified herself
and lived deliciously, so much torment and sorrow
give her; for she saith in her heart, I sit
queen, and am no widow, and shall see no sorrow
8 Therefore shall her plagues come in one day,
death, and mourning, and famine; and she shall
be utterly burned with fire: for strong is the
9 Lord God who judgeth her. And the kings of
the earth who have committed fornication with
her, lived deliciously with her, shall bewail her
and lament for her, when they shall see the
10 smoke of her burning, standing afar off for the

fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city ! for in one hour
1 is thy judgment come. And the merchants of the earth shall weep and mourn over her ; for no
2 man buyeth her merchandise any more ; the merchandise of gold, and silver, and precious stones, and of pearls and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and
13 iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies, and souls of
14 men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly, are departed from thee,
5 and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her
6 torment, weeping and wailing, and saying, Alas, alas ! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with
7 gold and precious stones, and pearls ! for in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood
8 afar off, and cried when they saw the smoke of her burning, saying, What city, is like unto this
9 great city ! And they cast dust on their heads,

- and cried, weeping and wailing, saying,
 alas, that great city, wherein were made ric
that had ships in the sea by reason of her c
ness! for in one hour is she made deso
20 Rejoice over her, thou heaven, and ye
apostles and prophets; for God hath aver
you on her.
- 21 And a mighty angel took up a stone lik
great millstone, and cast it into the sea, say
Thus with violence shall that great city Baby
be thrown down, and shall be found no more
22 all. And the voice of harpers, and musicians,
of pipers, and trumpeters, shall be heard no
at all in thee; and no craftsman, of whatsoe
craft he be, shall be found any more in th
and the sound of a millstone shall be heard
23 more at all in thee; and the light of a can
shall shine no more at all in thee; and the vo
of the bridegroom and of the bride shall be hea
no more at all in thee; for thy merchants w
the great men of the earth; for by thy sorcer
24 were all nations deceived. And in her was fou
the blood of prophets, and of saints, and of
that were slain upon the earth.

SECTION II.

The Marriage of the Lamb.

The false and corrupt church being overthrown,
saints and the whole creation join in exultation be

"because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 21. And now the Church, so long persecuted, no longer ask how long will it be, before the Lord will judge and avenge their blood on them that dwell on the earth? for it is declared their blood is now avenged. They are presented to a glorious church, without spot, or wrinkle, or any thing, but holy and without blemish, clothed with their house from heaven, without being carnally naked, fashioned according to Christ's glory, prepared as a bride adorned for her husband. Theicked One is consumed by the brightness of our coming, who leaveth his Father in heaven to be with his wife. This is a great mystery: but I speak of Christ and the Church. Eph. v. 31, 32.

1.—And after these things I heard a great multitude of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the living creatures fell down and worshipped him that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and they that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia;

7 for the Lord God omnipotent reigneth. Let us
be glad and rejoice, and give honour to him:
for the marriage of the Lamb is come, and his
8 wife hath made herself ready. And to her was
granted that she should be arrayed in fine linen,
clean and white: for the fine linen is the righte-
9 ousness of the saints. And he saith unto me,
Write, Blessed are they which are called unto
the marriage-supper of the Lamb. And he saith
unto me, These are the true sayings of God.
10 And I fell at his feet to worship him. And he
saïd unto me, See thou do it not: I am thy
fellow-servant, and of thy brethren that have
the testimony of Jesus: (worship God :) for the
testimony of Jesus is the spirit of the prophecy.

THE SIXTH VISION

OF
ST. JOHN.

THE WAR OF THE WORD OF GOD, BINDING OF SATAN,
FIRST AND SECOND RESURRECTION, AND SECOND
DEATH.—A.D. 1828—3178.

SECTION I.

The War of the Word of God.

The leading characteristics of the false church are “MYSTERY” and “HARLOTRY”; *mystery*, because that is the openly professed leading article of her creed, the Father and Son denying heresy of Antichrist, which was established by the *Beast* or ROMAN EMPERORS at the Council of Nice, A.D. 325; and *harlotry*, because her ministers do not enter by the door into the sheepfold by the election of their flock, according to the primitive practice, but climb up some other way, being thrust upon the church, by kings or lords, bishops, colleges, or lay patrons, without the flock’s consent, being mere hirelings, who do not know their sheep, nor are known, that is, recognized or elected of them. John, x. 14. The Word of God is against all this. And he now goes forth first, to destroy the antichristian mystery, by that “name written that no man knew but he himself,” which we find to be that “NEW name which no man knoweth saving he that receiveth it,” Rev. iii. 12; ii. 17, which NEW name we find to be SON OF GOD according to 1 John iii. 1, plainly disproving the unscriptural “lie,” as St. John calls it, 1 John ii. 21, or moral impossibility of an “eternally begotten Son,” which makes Son not a *new* but an *old* name. He secondly, goes forth to destroy the *harlotry*, or system of church prostitution which arises from the unscriptural alliance of Church and State, wearing on his bloody vesture, and his thigh, the name “King of kings and Lord of lords,” as about to avenge

his church of the "kings of the earth who have committed fornication with her," and the "merchants of the earth who have waxed rich through the abundance of her delicacies," giving his public approbation of those who follow him, as "called, and faithful, and chosen," Rev. xvii. 14, and thereby stigmatizing those who follow the *Beast*, i. e. adhere to the church government which the *Roman Emperors* established, as impostors, and thieves, and robbers. By the cry for "Church Reform," already become prevalent, it appears that He has already begun to stir, and there is no doubt when once the Reformers touch the foredoomed building, the whole fabric will come tumbling down. We can only say, therefore, with the angel in the sun "gather yourselves together unto the supper of the great God," ye men of the true principles, that the *flesh* of the false church may be transferred to you its proper stewards; for ye may be now victorious by the mere assurance of victory.

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth
12 judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew but
13 he himself. And he was clothed with a vesture dipped in blood: and his name is called THE
14 WORD OF GOD. And the armies which were in heaven followed him upon white horses, clothed
15 in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty
16 God. And he hath on his vesture and on his

thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of
18 the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men,
19 both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him, that sat on the horse, and
20 against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brim-
21 stone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth ; and all the fowls were filled with their flesh.

SECTION II.

The First Stage of the General Judgment or First Resurrection.

The Wicked One being consumed by the brightness of our Lord's coming, the Lord Jesus himself is now revealed

from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day, 2'Thess.i. 7—19. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself. Philip. iii. 21. As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall be all changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 1 Cor. xv. 49—55. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. iv. 15—17. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him; it is manifest that he is

excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. xv. 22—28. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. Heb. ix. 27, 28. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Heb. ii. 14. All sin and death disappear for a thousand years at the second advent of our blessed Lord or the resurrection of the just; after which, by the resurrection of the rest of the dead, which are the wicked, sin and death again appear for a short season, till that last enemy is destroyed by fire from heaven, when there shall be death no more. Do ye not know that the saints shall judge the world? know ye not that we shall judge angels? 1 Cor. vi. 2, 3. Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. Matt. xix. 28—30. Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. Luke, xxii. 28—30. The Lord Jesus Christ—shall judge the quick and the dead at his appearing, and his kingdom. 2 Tim. iv. 1.

XX. 1.—And I saw an angel coming down from heaven, having the key of the bottomless pit and
2 a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil,

3 and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must **4** be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand **5** years. But the rest of the dead lived not again **6** until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

SECTION III.

Second Stage of the General Judgment, or Second Resurrection and Second Death.

The thousand years being expired, sin and wickedness again appear with the resurrection of the rest of the dead, the wicked, who after a short period of their revival, being deluded by the devil, come up against the beloved city, Gog and Magog for number, and are devoured by

fire from heaven, when the last enemy, death, altogether ceases, Messiah gives up his kingdom to the Father, and God becomes all in all. These are they who have no part in the city; “for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Rev. xxii. 15. These are the worshippers of the seven headed beast, or men, who have conformed to this world under all its different governments or empires, for “all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world,” whom, they who have part in the first resurrection, do *not* worship. “Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.” Ps. xi. 6. “And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” Isa. lxvi. 24. “Even as Sodom and Gomorrha, and the cities about them,—are set forth for an example, suffering the vengeance of eternal fire.” Jude, 7.

7 And when the thousand years are expired,
8 Satan shall be loosed out of his prison. And
shall go out to deceive the nations, those
in the four quarters of the earth, Gog and
Magog, to gather them together to battle:
the number of whom is as the sand of the
9 sea. And they went up on the breadth of the
earth, and compassed the camp of the saints
about, and the beloved city: and fire came
down from God out of heaven, and de-
10 voured them. And the devil that deceived them
was cast into the lake of fire and brimstone, where
the beast and the false prophet are; and they

shall be tormented day and night for ever and ever *.

• With the destruction of the devil the drama of prophecy ends. The succeeding portion of the Apocalypse, with regard to the new heaven, new earth, and the general judgment, is nothing more than the generalisation of what has just been stated with regard to the resurrection of the saints at the commencement, and of the wicked or the Gog and Magog at the end of the 1,000 years, as we have before explained at p. xxii. of the Prolegomena. The Beast and false Prophet, or civil jurisdiction over religious opinions and all human authority in religious matters, being abolished, the devil, or all false representations of things, all intellectual as well as moral error by which we see but in part, and prophesy but in part, vanish before the coming of him who is perfect, the true ark, Rev. xi. 19, when that which is in part is done away, and we no longer see through the false medium of a glass darkly by reflection, but face to face, for unless truth come, the great Deceiver cannot be bound down. As to rise out of the bottomless pit, as in the case of the Beast, means to start into existence, so to be cast into the abyss means to be put an end to, though it seems with the possibility of reviving. *The nations or Gentiles* being the rest of the dead, are not deceived during the thousand years, because the rest of the dead do not exist till their expiration, the holy city being no longer trodden in by them, but all those that destroyed the earth being themselves destroyed in turn. Rev. xi. 18. In the *general* view which follows, of the events which happen during the 1,000 years and the short season succeeding, the separate rise of the wicked is expressed by the known symbol of the *sea*, or the *world*, or Gentiles *giving up the dead which are in it*, and the rise of both wicked and good by the figure of *Death*, the state of the bad dead, and *Hades*, the state of the good dead, *giving up the dead which are in them*; that which happens first being put last according to a method not unusual in prophecy as may be witnessed in the celebrated prophecy of Gen. iii. 15, to which we may also add Rev. xi. 19, with respect to the appearance of the *ark* before the *hail*, and also Rev. xiii. 10, as explained pp. 180, 181: *And the sea gave up the dead which were in it; both Death and Hades delivered up the dead which were in them. Hades* is first cast into the lake of fire or put an end to, when the good dead rise who live for ever. *Death* must be put an end to, when Gog and Magog are destroyed by the fire from heaven, which is called the second death, the same lake of fire with which our Lord appears, to destroy the Beast and false Prophet, according to Luke xvii. 29, 30; 2 Thess. i. 7, 8, 9; ii. 8; Ezek. xxxviii. 22. When the new heaven and earth, the new Jerusalem or beloved city, descends with our Lord at the commencement of the 1,000 years, there is no more *sea* or Gentiles who tread in the beloved city, i. e. enter into the new social system, though at the end of the 1,000 years there is the *sea*, or Gentiles in the four quarters of the earth, *without* the city. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." With these the great deceiver, the author of all kinds of intellectual and moral deception, again appears, who is soon cast into the lake of fire for ever, with his adherents, there to be tormented with perpetual infamy throughout all ages, where also the false system of the Beast and false Prophet had long ago lost their character among the elect.

THE SEVENTH VISION

OF

ST. JOHN.

THE GENERAL JUDGMENT, NEW HEAVEN AND EARTH,
OR NEW JERUSALEM.

PART I.

THE FIRST AND SECOND RESURRECTION, AND SECOND
DEATH.

SECTION I.

The General Judgment.

The false church and her daughters being overthrown, and the Bride prepared, or whole number of saints made up for their mystic union and glorification with Christ by their resurrection, the sudden arrival of their Lord to the marriage takes place ; at whose appearing the reign of evil passes away, and judgment begins. For he " shall judge the quick and dead at his appearing and his kingdom." 2 Tim. iv. 1. All are made to pass in review before the judgment seat of Christ; and the first or second resurrection alone determines the final separation of the sheep from the goats. The Millennium marks the distance of time between the execution of the two sentences; and while to the church, it is only the commencement of a happy eternity, over whose first resurrection the second death hath no power, to those who

forget God in this world, it is but an awful respite to their future destruction. For these having risen to shame and everlasting contempt at the end of the 1000 years, when the door is shut, and the marriage solemnized, bring upon themselves their own condemnation by their unwarranted attack on the bride, the beloved city; and the horrible tempest is rained upon them, as a just punishment for their indomitable insubordination. Then Death and Hades, or the intermediate states of bad and good, are both put an end to; and those not written in the book of life are put an end to with them. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.—Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment: but the righteous into life eternal.” Matt. xxv. 31—34. “For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father.”—“For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John, v. 22, 23, 26—29.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for
12 them. And I saw the dead, small and great, stand before God: and the books were opened:

and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according
13 to their works. And the sea gave up the dead which were in it ; and death and hades delivered up the dead which were in them : and they were
14 judged every man according to their works. And death and hades were cast into the lake of fire.
15 This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

PART II.

THE NEW HEAVEN AND EARTH, AND DESCENT OF NEW JERUSALEM.

SECTION I.

The New Heaven and Earth or New Jerusalem.

The false church being overthrown, we are now “ come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant ;” for the marriage of the Lamb is come, and his wife hath made herself ready ; and to her it is granted that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of the saints. For at mid-

night there is a cry made, Behold the Bridegroom cometh; go ye out to meet him. For "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up. The heavens and the earth which are now,—are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter, iii. 10, 7, 13. "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Is. lxx. 17—19. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. (For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; for the trumpet shall sound and the dead shall be raised.) Before she travailed she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then

shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb ; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord will be many." Is. lxvi. 5—16. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." "And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me ; for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh." Isa. lxvi. 23, 24.

XXI. 1.—And I saw a new heaven and a new earth : for the first heaven and the first earth were
2 passed away, and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared
3 as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's
10 wife. And he carried me away in the Spirit, to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of
11 heaven from God, having the glory of God; and her light was like unto a stone most precious,
12 even like a jasper stone clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes
13 of the children of Israel; on the east three gates; on the north three gates; on the south three
14 gates; and on the west three gates. And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the
15 Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof,
16 and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth,
17 and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a
18 man, that is, of the angel. And the building of the wall of it was of jasper; and the city was
19 pure gold, like unto clear glass. And the

foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl: the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent 22 glass. And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the 23 temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the 24 light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and 25 honour into it. And the gates of it shall not be shut at all by day: for there shall be no night 26 there. And they shall bring the glory and 27 honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the XXII. 1 Lamb's book of life. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the 2 Lamb. In the midst of the street of it, and on

either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

- 3** And there shall be no more curse: but the throne of God and of the Lamb shall be in it;
4 and his servants shall serve him: and they shall see his face: and his name shall be in their fore-
5 heads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.
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CONCLUSION

TO THE VISIONS.

6 And he said unto me, These sayings are faithful and true ; and the Lord God of the holy prophets sent his angel to shew unto his servant
7 the things which must shortly be done. Behold, I come quickly : blessed is he that keepeth the
8 sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed
9 me these things. Then saith he unto me, See thou do it not :* for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book ; worship God.
0 And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at
1 hand. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous let him be righteous, still : and he that is holy, let him be holy
2 still. And behold, I come quickly ; and my reward is with me, to give every man

* Here, and at the close of the Fifth Vision is, as it were, a prophetic caution against what the Roman church afterwards did, viz. worship angels, as Michael, Gabriel, and the like.

13 according as his work shall be. I am Alpha and
Omega, the beginning and the end, the first and
14 the last. Blessed are they that do his command-
ments, that they have right to the tree of life,
and may enter in through the gates into the city.
15 For without are dogs, and sorcerers, and whore-
mongers, and murderers, and idolaters, and
16 whosoever loveth and maketh a lie. I. Jesus
have sent mine angel to testify unto you these
things in the churches. I am the root and the
offspring of David, and the bright and morning
17 star. And the Spirit and the bride say, Come.
And let him that heareth say, Come. And let
him that is athirst, come : and whosoever will, let
18 him take the water of life freely. For I testify
unto every man that heareth the words of the
prophecy of this book, If any man shall add unto
these things, God shall add unto him the plagues
19 that are written in this book : and if any man
shall take away from the words of the book of
this prophecy, God shall take away his part out
of the book of life, and out of the holy city, and
from the things which are written in this book.
20 He which testifieth these things saith, Surely I
come quickly ; Amen. Even so, come, Lord
Jesus. The grace of our Lord Jesus Christ be
with you all. Amen.

Níka Tóúτω.

